Premonition.

AS this Book containes Inſtructions, for a right Beleef and good Life; it is as fit for all men, as for my Daughter. I give it then to the publick, to which no man ought to deny anie convenient thing. Let the mercifull God bleſſe it for the uſe of all good Chriſtians: yea, for the inſtruction and converſion of thoſe, whoſe vicious & blind hearts care not for honeſtie, and ſee not the beautie of Truth and Religion.

I beſeech the Reader, to ſuſpend his cenſure, till all be judiciouſly read.

W. HERBERT.

I have peruſed this Catechiſm, a work of much induſtry, which I judge Orthodox, and uſefull, and approve to be Printed.

Octob. 22. 1647. Ja. Cranford

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HERBERTS

Careful Father

AND

Pious Child,

Lively repreſented, in Teaching and Learning

A Catechiſme,

made in M c c.

Queſtions or Propoſitions, with ſo manie Anſwers or Reſolutions.

For th' Inſtruction of his Daughter.

A Work, in which the Catholick Truth is Aſſerted, and above 600 Errors, Hereſies, and points of Poperie are briefly confuted.

LONDON.

Printed by *R. A.* & *I. M.* and are to be ſold by *John Haucock* in Cornhill at the entrance of Popes head Alley, and by *Humphrey Tuckey* at the ſign of the ſpred Eagle in Fleet ſtreet. 1648.

TO

The Right Honorable PHILIP HERBERT Earle of Pembroke and Montgomerie, &c.

My Lord,

THE Name gives you this Book: for, who ſhall ſee, 'tis call'd Herberts, may then eſteem it Yours; becauſe you are the chiefe Herbert, Herbert by Excellence, a magnifique Lord indeed, as

the Name ſignifies. As then you are known ſuch, you doubtleſs delight to do good, yea the beſt good, a man can doe; favouring works of pietie, promoting Religion, aſſiſting pious men. Look then, My Lord, upon this Catechiſm, as Yours; Yours by Dedication, as 'tis mine by Compoſition, and both Yours and mine by the common Name. Permit it, My good Lord, to view this Engliſh World under Your patronage: that who

ſees

ſees it graciouſly contenanc'd by You, may reade in it Your pious love to God, Chriſtian to the publick, courteous to me.

Your Honors

Moſt humble ſervant

London,
Novem. 5.
1647.

W. Herbert.

MY

Quadripartit Devotion

AND

Child-bearing Woman

are now Printed, and

My Beleef Reprinted

with Scripture-proofs.

Obſerve and mend theſe few miſtakes.

Queſtion 12. *read* the matter. 13. inviſible. 80. embrace. 127. one Eſſence. 214. 'tis not ſtrictly. preſented. 282. deſperat. 469. the water in baptiſme, *and in the Margent*, Ioh. 6. 41. 53, 54. 522. or building. ignorant. 523. ſtatues. 806. for thus other men judge. 867. though we can not. *In the Preface* pag. 91. lin. 17. Divinitie. *In the Index*, Christopher, imaginarie Saint. I have found no more faults, but ſome miſtakes of ſtops of little conſequence, and in the figure 58. for 48.

TO MY DEARE AND *Loving Daughter*

ELIZABETH HERBERT.

Deare Child,

CAre the daughter of Love, is ſo like her Mother, in growth, beautie, and qualities; that who ſees her, may, without the ſight of her Dam, finde her ſtature, favor, diſpoſition: for, Love being an inviſible qualitie, a meer affection of the mind, cannot be ſubject to the eye, but by outward effects; the firſt of which is (in my judgement) Care. For, aſſoon as we love a man, we have a certain care of him, both ſeeking his preſervation, utilitie, pleaſures, honors; and foreſeeing, yea remo-

ving what may hurt his bodie, perplex his mind, disgrace his Name, oppose his good. And this our care of him, answers our Love to him, and our love is like our knowledge: for, we wish our friends what we love, and we love what we conceive good. And as our conceits are divers, so are our Loves and Cares: for, some love that, which others hate, or not regard, their Knowledge being contrarie, and their conceptions opposite. Hence come our divers cares of our children and friends, yea of our selves: for,

Who loves gold, thinking riches his soverain good, does what he can to hoard treasures, and leave his children vast estates, which yet may be, yea are often wasted, with greater speed, then they were collected, leaving their fond lovers but rags, grief, infamie.

Who loves Honors, making great-

greatnes his God, 'cauſe greatnes makes him another, fears no dangers, ſpares no coſt, paines, cares, means; to raiſe himſelf and his to the top of the wheel, which yet may turn, yea oft turns ſo ſwiftly: that their honor is laid down in the duſt.

Who loves pleaſures, eſteeming Voluptie mans chief felicitie, takes care to live deliciouſly, and to feed his children with thoſe ſweet ſeeming fruits, the vile flesh luſts after; which yet breed but ill bloud, foule diſeaſes, corruption, damnation.

Who loves Wiſdom, valuing knowledge above all, indeavours to get it by ſtudies, meditations, prayers; and to leave it to his poſteritie by ſpeeches and writings, as the beſt, yea ſole means, to make preſent life truly ſweet, and the future eternally happie.

I love Riches, Honors, Pleaſures, and will take care to provide them for

for me and mine: but it muſt be with that moderation, reaſon and Religion allow. They muſt be ſervants to wiſdom, elſe they ſhall maſter us. Wiſdom therefore is the chiefe thing, I firſt take care to tranſmit to my Progenie. And as thou art the onelie living child, on whom my preſent hope of a fair Iſſue doth relie: ſo in thee I will teach the reſt, and ſo to thee *moſt ſweet Infant*, I dedicate this Catechiſme, which being made for thee, and by me thy Father, I hope, thou wilt cherish, as a noble token of a perfect and Chriſtian love. In keeping, reading, learning, practiſing it, thou'l ſhew thy ſelf a *Pious Child*, as I in its compoſition have well deſerv'd the Name of

Thy Careful Father

WILLIAM HERBERT.

Tointington in Somerſetſhire,
Febr. 17. 1644. and the
fift of thy life.

THere's no man more obligʼd to teach a Child, then the Childs Father: and there is no Method fitter for Inſtruction, then that, we call Catechiſtical; by which we make a Child, yea old perſons, anſwer Queſtions, and reſolve doubts: or on the contrary, ask and propound what is neceſſarie for knowledge and practice. Theſe two Poſitions are ſo true, that no wiſe man can deny them: yet our nature is ſo careles, in religious functions; yea our minds are ſo dull in the conception of good things; that either we are loth to perform our duties, or know not wherein they conſiſt, or how to do what we ſhould do. I neither will, nor can prefer my ſelf to anie man, in wiſdom, knowledge, and goodnes: yet with

thanks

thanks to my God, who hath discerned me, I may boldly, though humbly say, I surpasse whole millions, in a tender love to my Child: for, this my love is not onely exprest (as manie other mens towards their owne children) in taking care of her safetie, beautie, growth and harmles pleasures: yea providing for her what Gods blessing on my industrie can gather, and my urgent necessities claim not: but in intending her, according to my abilitie, and her capacitie; an education so gentile, vertuous, and religious, that few children have the like from their friends: yea in that way, which perhaps hath never been trod by any other man, so often and fully, as I have already done, and still intend to do. Let this long Catechisme be an instance of my singular love, and let the world shew me such another token of a Paternal care: for, the age of my Child, the difficultie of the Book, and little skill

of

of its maker being well conſid'red, may make the work ſeem rare. It was intended at her birth 1639. *yet by reaſon of ſome unfinisht Devotions and other employments, not begun till the ſummer of the year* 1640. *in which I had ſo little time to ſpare, that I did make but about four hundred Queſtions, and then was forc'd to interrupt my work, by a journey to my Lord* Willoughby, *now Earl of Lindſey, whoſe two eldeſt ſons I then taught,* Robert L. Willoughby, *and* M. Peregrine Bertie, *to whom God be gracious. And as I am earneſt about anie action; ſo I am remiſſe in leaſure. I was then loth after an abſence of ſev'n moneths, to continue a thing, which appeared full of difficultie, as being a Catechiſme, which (to be good) requires more wit, knowledge, wiſdom, then I have now, or ever had; my youth having been led by my trecherous Tutors, in the dark waies of ſin, ignorance, and error: and*

the

the cares of fourteen yeers having so dull'd my wit, and weak'ned my judgment; that I saw, I wanted the subtilitie of the first, and soliditie of the last, to undertake the composition of a Book, which should be drawn by the delicate Pensil of the wisest Divines, and not blotted by the grosse quill of a sillie Writer, such as in truth I did confesse my self, and so knew not, how to end that wisely, which in my love to my sweet Babe, I had rashly begun. Losing time in these thoughts, the sword hanging over our heads, the Canons roaring about us, and destruction beginning to sweep the Kingdom, furnisht me another excuse: for then 'twas not fit time to write, but to remove often, to avoid the dangers and incommodities of Armies, and seek means of preservation, in a common desolation. I may say without vanitie, I am not a Coward: for 'tis nothing, not to be such, unles I have the contrary vertue:

vertue: yet my ſtrength should not hold, to endure long the life of a ſouldier; nor my heart ſerve, to shed a drop of that dear blood, which dies and pollutes all our Land. Both ſides find too manie ſouldiers, and would to God, they could find none; that reaſon, not the ſword might end their contentions.

Yet ſince the knot is ſo hard ty'd and entangled, that no mans skill can untie it, but meer force muſt break or cut it, and that the warre is like to be long, although violent: two contrarie Armies having of late paſt often through this Shire, and after manie commotions, left this part in a calme: I thought fit to make uſe of it, for the perfection of my work. Therefore after an intermiſſion of three years, I have theſe five or ſix laſt months finisht with joy my CAREFVL FATHER and TIOVS CHILD: for ſo I call my Catechiſme, becauſe both to teach

and learn it, is a Careful *and* Pious *work: Careful in the Father, and Pious in the Child. I will not praise it, as 'tis mine; but I might, as 'tis Gods, whose gracious Spirit hath given me both the will and the deed, both the motives and notions to make it. Yet least my Gentle esteem hereafter my commendations children of vanitie, and not effects of gratitude, [a] the work shall not be prais'd, but onely the worker, even that God, who reveals to the simple, what he conceals from the wise and learned, and unto whom I give the whole glorie of all the wit, judgement and truth, this Catechisme contains, retaining to my self what is faultie in it, and so desiring his pardon, and the correction of good men, to whose censure I will expose my book, before my Child learn it: least relying on my wisdom (as too manie men do) I should give her poison for food, teach her error for Truth. I have no cause*

[a] Let not some expressions be esteemd opposite to this resolution, but rather expedient, yea in some sort necessarie for confirmation and encouragement, yea for varietie and connexion.

to

to make an idol of my wit; for, I must not adore a block: nor to confide in my knowledge; for, the point, I know beſt, is, that my knowledge is but ſmall. To thoſe therefore, whom I ſhall eſteeme Wiſe, Honeſt and Religious, I will offer the reading of this Catechiſme; being moſt confident, that if they be what I ſhall repute them, they will applaud my intention, indeavours, pains: although perhaps condemn my opinions. And their condemnation ſhall (doubtles) perſuade me an ingenuous recantation, if they paſſe it with theſe cautions.

Firſt, They muſt not be condemn'd by other Opinions: for, Opinion being it ſelf doubtful, cannot be a ſure Judge.

Secondly, Antiquitie muſt not ſit alone on the bench: for, we know, Old Age often doates.

Thirdly, Noveltie muſt not be of the Grand-Jurie: for, Young men

would alter Old Lawes.

Let therefore no particular Opinions, Ancient Doctrines, and New Tenets be admitted in my trial: for, I'le be judg'd onely by Scripture and Reaſon; by human Reaſon, as a man; by Gods Scripture, as a Chriſtian. When then I ſpeak in either of theſe two reſpects, let my wiſe Readers ſee, how my ſpeeches are adjuſted to thoſe two rules. And becauſe all good Lawes judge no man, before they hear him; and that perhaps I *ſhall not be in place to be heard by my accuſers;* I *will now indeavour to anſwer here what may be objected, or excepted gainſt me, at leaſt, what* I *ſuſpect may give anie diſlike. If* I *cannot juſtifie all my Poſitions, yet* I *may cleer my intentions, proteſting here,* I *intended in this Compoſition*

1. No deceit to my Child.
2. No diviſion in the Proteſtant Church.
3. No offence to the State.

4. No

4. No diſgrace to thoſe men, whoſe errors I refute:

But good inſtructions to the firſt, holie union, to the ſecond; glorious ſettlement, to the third; mercie, grace and truth to the laſt. If then I have here anie thing contrarie to the true Doctrine of the Church, both in Faith and Manners; againſt maximes of State, and rules of Charitie, I diſclaim it for mine, deſiring good men to beleeve, it is a child of ignorance, not of malice. Yet being confident, that I have no ſuch thing, and that all my Doctrines are or may be prov'd by Scripture or Reaſon, I'le onely mention here thoſe things, which may not be ſo well receiv'd, becauſe againſt ſome general beleef, or privat opinions. I cannot ſet them in order, becauſe in making the whole book, I took no notes of thoſe particulars, which then I ſaw might not be welcome to all men.

Yet conceiving, that the expoſi-

tion of an Article of Faith, *a-gainſt the common ſence of manie learned men muſt be the greateſt exception.*

Obj. 1. *Chriſts Local Deſcenſion to hell being deny'd, or at leaſt not granted by me, ſhall be the firſt point, I will touch and anſwer here.*

Anſ. *I ſay therefore, that Articles of Faith muſt be cleerly prov'd by Gods word. Now whereas all other Articles have manie manifeſt prooſes in the holie Scripture, Chriſts local Deſcenſion to hell hath but one, or rather none: for certainly that place of* 1 Pet. 3. 18,19,20. *being well examin'd, cannot be taken in the ſence, they give it, as by theſe five or ſix queſtions to the maintainers of that opinion, I ſhall (I hope) make it appear. Firſt,*

What is meant by that word Spirit, *by which* Chriſt was quickned? *for by the ſame he alſo* went and preacht to the ſpirits in priſon.

priſon. *If they ſay, that by Spirit the Divinitie is underſtood, I will ſubſcribe unto their opinion: for indeed Chriſt by his Divinitie did then govern the Church, and ſhall guide her till the end of the world, inſpiring* Noah, *the Prophets, Apoſtles and Preachers, to denounce his mercie to the Godlie, and his judgements to the wicked, if they do not repent, by their predication. But if they ſay, Chriſts ſoul is meant by that word Spirit: then my ſecond queſtion ſhall be. Whether Chriſt was rais'd by his ſoul? or whether he did not overcome ſin, death and hell, by his Divinitie? If they anſwer by this, I applaud them: If by the ſoul,* I *wonder much at them, and make my third queſtion. Whether Chriſt was quickned by his ſoul, before his Reſurrection? for,* Peter *ſaith, he was quickned, before he ſays, he* went and preacht. *Yet theſe ſay, that he*

did

did deſcend, while the bodie was in the grave. Then I will aske again. Wherefore did Chriſt deſcend? To triumph there, ſay ſome: and to preach, adde others. To triumph? But S. Peter *ſaith no ſuch thing, and the Victors uſe not to triumph in priſons. Heaven was the fit place, to receive our Chriſt triumphing. Well then, he deſcended, to preach. Did he, ſay you? Then hell is made by you a fine field, to ſow in it the good ſeed of Gods word, and the damned ſpirits fit auditors of the Goſpel: elſe you muſt ſpeak againſt reaſon, when you ſend Chriſt to preach there and to them, who neither will, nor can receive his inſtructions: for, you ſhould know, God does nothing in vain. Earth is the place to ſow the ſeed; Heaven, to gather up the wheat; and Hell, to burn the Tares. Yea, but (ſaith the Papiſt) 't was to* Adam, Abel, Abraham, Jeremiah *and the reſt of the faithful ſouls, that*

that Christ went down to preach their deliverance. Was it to such? Why then doth S. Peter *call them disobedient, and say, they liv'd in the daies of* Noah? *But I am too prolixe in this: therefore to conclude it I say, that since these words of S.* Peter *cannot be understood of Christs Descension into Hell, and that the whole Scripture hath no evident place, to maintain this Article, as 'tis conceiv'd by some: and that manie (if not the greatest part of the) ancient Councells, Creeds and Fathers, do either omit it, or take it for Christs burial, or for his power of raising the dead, whereof S.* Matthew *speaks* 27. 52. I *believe it, in that sence, I give it in my Catechisme,* Answ. 191. *delivering to my Child what I have from S.* Paul, *and he from God: how that Christ dyed for our sins, according to the Scriptures, was buried and rose the third day,*

according to the Scriptures, 1 Cor. 15. 2, and 4. Words, which I wish be well read by all those, who hold Christs local Descension to hell: for sith S. Paul hath these Articles in order, with a double repetition of the Scriptures authoritie, and yet without mention of Christs Descension into Hell: it may much weaken the belief of a thing, left out by him in these verses, and ne're mention'd in anie other place. Yet we may, and I do believe, that Christ went down to hell vertually, having by the vertue and merit of his death so foil'd Satan: that his raging power, expressed by the gates of hell, shall not prevail against the Church of Christ, whose glorious Majestie shines in heaven; whose just power is fear'd and felt in hell; and whose gracious mercie hath establisht her throne on earth.

Obj. 2. 2. The second Exception may

be

be about the order of the Artiſ cles , not obſerved in my Expoſition.

If it be anie fault, I *humbly confeſſe it, yet proteſting withal, I did not pervert their order out of anie diſlike; but for better conexion of my ſpeeches , I plac'd our reſurrection afier Chriſts, and Life everlaſting afier the general Judgement.* Anſ.

3. *The Scripture cited but ſeldome, and ſometime alleadged in other words , then our common Tranſlation hath , may be objected as a double fault.* Obj. 3.

Let my weak memorie plead my pardon for both : for, remembring not the places , I could neither cite them , nor alleadge them in the ſame words. Yet I confeſſe, I cav'd not ſometime for the Phraſe , as being not alwaies in my opinion, good ſence , or true English ; as this for exemple : God will have Anſ.

all men to be ſaved. *Let wiſe men examine that phraſe, and then perhaps they'le diſlike it, and approve mine:* God will, that all men be ſav'd. *If I keep the ſence, it is well enough. Concerning Citations, ſince this book hath been licens'd, I have added manie hundreds.*

Obj. 4. 4. *Some will ſay, I am too curious, and go too far in manie points.*

Anſ. *Yet I ſuppoſe, not ſo far, that I loſe my ſelf. Let the wiſe deeply conſider, whether the full knowledge of things, I treat of, comfort not, and their ignorance be not ſo dangerous; that by it we may erre either in the ſame points, or in others, which have ſome relation to them, or are grounded on them. I am ſometime the more curious; becauſe I ſee, that the knowledge of that matter is as a key, to open ſome place of Gods word.*

Obj. 5. 5. *If I loſe not my ſelf: yet it might*

might ſeem, I loſe my way, falling often upon one point or more, before I have done with the firſt.

My anſwer is. I go before my Child, and make the way for her. Now her legs being short, and she yet weak, I muſt remove all blocks, open gates, pull up ſtiles; elſe she cannot follow, and I cannot carrie her all the way. Beſides, I shall perhaps be at the end of my voyage, before she be readie to begin hers. Anſ.

6. She may have other guides and helps. Obj. 6.

She may, but not ſo careful and warie as I; or whom she be ſo willing to follow, as me. There are manie Catechiſmes, I confeſſe; yet few ſo full as mine. Anſ.

7. And that's a fault: for, 'tis too full and long. Obj. 7.

If it contains anie needles or falſe matter; then 'tis indeed too full and long. But if all my concepti- Anſ.

ons are reaſonable or godlie, my inſtructions neceſſarie or fit, and all my Doctrines true: where is the fault? If my book hath more then manie others, cleerer lights, to inform the mind; and more pow'rful motives, to bend other mens hearts to the love of vertue; is it therefore too long? If my Table hath no more meat then is wholeſome and needful to nourish, who can accuſe me with exces in that?

Obj. 8. 8. *Yea but (ſaith another) 'tis not ſo full, but that it wants the knowledge of ſome Truthes.*

Anſ. *If thoſe Truthes are neceſſarie for belief or good life, ô teach them me, whoſoever thou art! and God ſhall have my fervent pray'rs for thee, and thou my heartie thanks, greater love and faithful ſervice, for thy labor. I know, that no man knows all things: therefore, as knowledge is better then gold and precious ſtones, all men are*

in

in my opinion, obliged, to traffick together upon that merchandise; imparting what they have, and seeking what they want.

Besides, as I will leave my Childe my books already made, and others, I intend to make, if God blesse me with better health, stronger head and more time: I have omitted manie things in my Catechisme, which she may finde in my other papers. And moreover, she may read other books then mine: and I exhort her to do so, but upon condition, she read both me and them, with those rules and cautions, I give her 901. and the following, and 934.

9. If it be objected again, that my matters are mixt, and some out of order; I will answer, that Obj. 9.

Judicious mixtions are often delightful, and that our minds love them, as well as our palates. As for order, I grant, I have manie Ans.

things

things in one place; which might be set in another: yet unles it be prov'd, that the place, they now occupie, doth not belong to them, I hope, no discreet man will condemn their standing.

And who shall say, that yet I speak of manie things, out of their proper place, and so will have a reason for that disorder, I will pray him to receive this.

I made my book at so manie several times, and so little at once, that all things could not be so full, as I did first intend: for, conceptions did ebbe and flow, leaping each on other, and the last beating down the first. Comming then afterward to me, as unexpected guests, and their owne seat being full, I did place them where they should be as well, 'mongst some of their kindred and friends.

Ob. 10 10. *But I have manie points longer then manie Catechismes, as,*

for

for exemple, concerning Pray'r.

'Tis true, that point is verie Anſ.
long; for, it hath a great train, being like a mightie Monarque, waited on by manie ſervants; as good life, meditation, reading, hearing, diſcretion, faſting, almes, abſtinence, and about fourſcore more, friends and enemies; which hold almoſt 330. *queſtions. I do not love prolixitie; yet it ſhould delight me, if the beginning of my Catechiſme were as full, as the middle and end of it: having in theſe cleer'd all difficulties, and anſwered all doubts, which I did imagine, and according to the light, God gave me. When I began my book, I intended it full, yet then fear'd to make it too long: but when I came unto the ſecond Sacrament, and ſo to all the reſt, my mind did change: for, I fear'd to make it too short. Who ſhall obſerve, that I handle in the whole*

book about 600. several matters, and some of them fully; and briefly confute so manie or more errors, heresies and points of Poperie, may esteem it succinct enough.

Ob. 11 11. It may be said, that notwithstanding my prolixitie concerning pray'r, yet I have no exposition of that, which Christ hath taught.

Ans. In the qualities of a good prayer, yea in the whole treatise concerning it, my Child may find that pray'r expounded by the way: yet I have no compleat and orderlie exposition of it, partly for this reason; that there are so manie, that I thought mine needles. If ever I can see a short and true exposition of that excellent pray'r, I le commend it to my Daughter. Had anie man expounded fully and in one book, all those matters, I have in mine; then my onelie labor had been to commend it likewise unto my Babe: but having read none such, and mistrusting

mistrusting there is none such; my desire was to make one such, as I did then fancie. How little I have of other mens conceptions and inventions, I leave to the judicious eyes of my learned Readers, who shall (I hope) give me the testimonie of a true man, hating to pick or steal. Although I be but of a low stature, yet I may get high shoes, or stand on a columne to appear a tall man: but he must be a fool, who shall take the length of my bodie, from the soles of my shooes, or the foot of my supporter. The wise, taking my right measure, shall quickly find my height, and notwithstanding my pillar covered with my long robes, esteem me but a little thing. And so might he discover my ignorance, although clothed with other mens wisdom. For this reason and some others, I have in my Meditations, my care hath been, to make this book so

wholly mine, that others might not challenge it. Yet in points of Doctrine, in which a word of difference may produce an error, I have been forst to follow other men. When the way is narrow, we must tread on those steps, the first Travellers make. The learned Augustine, Gregorie, Bernard *and few others, whom I read long agoe, did help me to some lines or conceptions. I say, whom I read long agoe: For the cares of* 16. *whole years have made me now so unfit for studies; that I delight much more in my composition, though but witles, then in the lecture of other mens books. The reason is, that I cannot read long, for my weak head; nor care much for nicenes, unles it be some rare and delicate Author, whom yet I read now but in vain, my memorie being incapable, to retain what I read. And thus a poor man loves dainties, and the deform'd doats on beautie.* 12. *My*

12. *My nicenes may find ſome excuſe: but how can* I *juſtifie my temeritie to Papiſts?* Ob. 12

Why? How am I rash to them? Anſ. I *am their friend in my good wishes unto them, begging of God their converſion: and as each of them may be ſav'd, if he truly beleeves, and repents of his preſumption, idolatrie,* &c. *ſo* I *judge none of them in particular: but onely ſay, that a man dying a Papiſt, ſuch as they are now taught to be, ſhall not inherit Gods kingdom. If this cenſure ſeems rash, and this ſentence uncharitable, 'tis to the blind and ignorant of Gods ſacred decrees revealed in his Word. See my queſtion* 1099. *&c. Who in this point is charitable to Papiſts, is uncharitable to Proteſtants: for, if a man living and dying a Papiſt is ſav'd: who lives and dies a Proteſtant is damn'd. Elſe there are two waies to heaven, one contrarie to the other.*

13. *But*

Ob. 13 13. *But what's this to a Girle?*

Anſ. *The Girl may be a woman, and this woman (for want of good inſtruction) a Papiſt, and this Papiſt die in her groſſe errors, and ſo be damned for ever: and is damnation nothing to a Girl? As much as to a Boy.*

Ob. 14 14. *'Tis ſo; yet I muſt grant this poſition: too much learning for a woman is naught.*

Anſ. *And ſo it is for anie man: for it makes manie mad, and manie vain and proud: but, is it exces of learning, to know the means of ſalvation? Who hold, that women have no reaſonable ſouls, may well affirm, that a woman is wiſe enough if ſhe can know her husband from all other men: for, what need of learning hath that creature, which wholly perishes in death? But ſince women have ſouls, whoſe nature is immortal, they muſt have that knowledge, which is neceſſarie, to*

ma

make their condition happie. I *wish my Girle a* Priſcilla, *though but a Tent-maker, able to teach an eloquent and learned* Apollos, *the waies of God more perfectly.*

15. *Not onely the Papiſts will except againſt me, but likewiſe their greateſt enemies, thoſe honeſt ſouls, who are call'd Puritans, and whom the world hates, and* I *love, if they are pure indeed, and to puritie joyn wiſdom. They will object, I uſe them ſeverely, in cenſuring their ſeparation. But ſuch I ſend to my reaſons, from the* 1143. *queſtion, to the end of the book. If thoſe reaſons cannot ſatisfie them,* I *am loath to ſay more. And though manie of the cauſes of their ſeparation be now remov'd: yet* I *will not cancel them in my book, but leave them as ſtrong Arguments againſt other Separatiſts; for, if* I *allow not thoſe things, which yet I did diſlike, for juſt and ſufficient cauſes*

Ob. 15

Anſ.

causes of Schisme; then those persons are, in my judgement, inexcusable, who separate upon lesse or no ground, from anie Christian Assemblie. Howsoever, who is truly wise and Christian, shall not be mov'd with anger against me: for in writing against groundles separations, I do service to all lawful Congregations, which certainly look upon division, as upon death, or great sicknes; either killing, or weak'ning much. Who therefore thinks his Church lawful, may likewise think, that my reasons establish it, or confirm it. But that no man think so amisse, the wise and loving God teach us, to know and follow his true Church; and so unite our mindes, that though we be manie members in one bodie, yet we have but one heart under Christ our sole Head.

I thought to finish here all Objections and Exceptions: but I find

find one of a high consequence: for,

16. *I say nothing of Bishops: therefore both their friends and enemies may censure me, for concealing my opinion in that controversie, which may be a great cause of the subversion of our State.* Ob. 16.

But I pray them to consider, that this point, although hie, being no Article of Faith, I conceive, I may omit it, in my instructions to my Child. It doth concerne the discipline or governement of the Church: & what hath my daughter to do in it? She must be rul'd, not rule; obey, & not command. What is't to her, whether she be govern'd by Bishops, or Elders; by Priests, or Ministers; as long as she is well govern'd, according to the lawes of God, and the rules of reason? Ans.

17. *But she may have children, and these children may be Bishops: is therefore that office lawfull?* Ob. 17.

Anſ. Paul *calis it a good worke, and who is a Biſhop, according to his rules, and the practice of the age, he liv'd in, is doubtles a brave officer. And ſo I will go no further; neither will I meddle with Prieſts, Altars or Sacrifices: for, I know, names are nothing, but a ſound: yet leaſt they ſhould be taken too ſtrictly, I will teach my Daughter, to ask* Iſaacs *queſtion:* Behold the fire and wood: but where is the lamb, for a burnt offering? *Here is the Prieſt, and there is the Altar: but where's the Sacrifice? for, Chriſt Ieſus dieth no more.*

I know, we are all Prieſts, to offer unto God the reaſonable ſacrifice of our ſoules and bodies, for love, ſervice and thankſgiving: but this needs neither Pariſh-Prieſt, nor ſtone-altar. See my 672. &c. *If this truth offends anie man, I beg not his pardon for me,*

me, but Gods mercie on him.

I have omitted manie other truths in my Catechisme, as dangerous to be taught in this age, and not necessarie to my Daughter: for, they are not concerning foundamentall points, but regard Discipline, Ceremonies, Customes, which may be diverse in Christs Church, albeit the faith must be one and the same, in all ages and Countries of the world.

These are the Exceptions, I imagine against my selfe, and the satisfaction, I can give those, who shall object me the same things. If these few heads comprehend not all Objections, nor fully resolve those: let the charitie of those men, to whose view I'le expose my booke, and all my Issue, for whose sake and good it is made, supplie my want in this, gaine all other things, and both excuse and reforme me: excuse my intentions, and reforme

*my errors. If my honeſt * privat Readers ſhould judge it imperfect, I will not take amiſſe, that they build on my foundation: on condition, that I or mine have ſome profit by their wiſe additions; greater lights in the wayes of truth, better helps to a godlie life.*

* See the Margent of 94. queſtion.

BEcauſe the Father doth not alwaies ask or propound, but for diverſitie and brevitie doth often anſwer or reſolve: both parts muſt be well learnt, if not in words, yet in ſubſtance.

F. *is for* Father,
C. *for* Child.

HERBERTS

HERBERTS

Carefull Father,

AND

Pious Child.

1. F. *COme hither* Love, to a heare thy Fathers inſtruction, which God make true, full, effectuall: and to begin by the pleaſant, profitable and neceſſarie knowledge of thy ſelfe, tell me (if thou canſt) what thou art.*

* Faire words may win generous youth: which by art is a intic'd to love what by nature it hates. a Pro. 1. 8

C. Sir, being engendred by you, conceiv'd and borne of one of that ſex, God made as a help fit for man; I am your child, and ſo a man, or a woman. Gen. 2. 18

2. F. *By the due courſe of wiſe na-*

ture, everie thing begets its like. I know therefore, thou art a man or a woman;
a Psal. 139. 14. *and thank my God for thy noble being,* a *wonderfull making; but dost thou know well, what man is?*

C. I think, I doe.

3. F. *Tell it me then, my deare.*

C. A reasonable creature of flesh and spirit.

4. F. *This is a short, yet full definition, which declares man a little world, a compendium of everie created thing:*
a Mar. 16. 15. Preach the Gospell to everie creature. *For, he's a creature in being as well as stones; in growing, as well as trees; in the sensitive part, as well as beasts, fowles and fishes; and in the intellectuall, as well as Angells: yet being reasonable, and made of flesh and spirit, he is neither Angell, fish, fowle, beast, tree, nor stone: but a thing different from all in the whole, although in some parts hee agrees with them.*

C. Should man know well the
b Psal. 8. 5. & 139. 14. c Heb. 13. 9. d Col. 3. 2. &c. b excellence of his nature, and feel the c strength of grace, he would be in his d affections, some other thing, then manie are, and live as it becomes a reasonable creature.

5. F. *Dost thou understand by creature,*

ture a thing made of nothing, or of anie matter naturally unapt to produce the thing made of it?

C. Yes deare Father, and by reasonable, a nature capable of, or indu'd with reason.

6. F. *And what's Reason?*

C. A difference 'twixt man and beast: a light, by which we discerne good from ill, vertue from vice, truth from falshood: the guide of man, as he is man.

7. F. *Why dost thou adde, as hee is man?*

C. To shew, that as he is Christian, reason onely must not alwaies lead him, but that Religion must likewise rule him, by its a strait rule the Word of God.

a 2 Tim. 3 16, 17. Psal. 19. 7. & Isa. 8. 20.

8. F. *Of how manie parts doth man consist?*

C. My third answer expresses it, speaking of flesh and spirit.

9. F. *I see, it doth, and thence gather, that the a bodie and soule are the two parts of man: but how wilt thou define the first?*

a Mat. 10. 28.

C. In these few words. Mans bodie is a divisible and measurable thing

b Luk. 24. 39. 1 Cor. 15. 50.

of b flesh, bloud, bones, capable of a reasonable soule.

a Gen. 2. 7. & 4. 1.

10. F. *What is't made of?*

C. Of a earth in *Adam*, and in us of the substance of our parents.

11. F. *How in us?*

b Gen. 1. 28.

C. By the effectuall Word of God, who blest *Adam* and *Eve*, and did bid, b they should multiply, and bring forth children, in that wondrous shape, in which he did make them.

c Psal. 139. 14 d Gen. 3. 19 e Col. 3. 1, 2. f Deut. 6. 5. g Eccl. 12. 7. Mat. 19. 28 & 16. 26. & 22. 32. &c. Luk. 9. 25. 48. 49. Ro. 2. 7. &c. 2 Cor. 5. 1. &c. Rev. 6. 9. & 7. 9

12. F. *The shape is wonderfull; but the matter ordinarie. As therefore the consideration of our admirable creation may breed in us generous and high thoughts: so the knowledge of the d matter being counterbalanc'd, shall teach our hearts humilitie.*

C. It shall, if we be wise; being humble before the Almightie, because made of corruptible elements: yet so haughtie, that we regard not these low things, but e set our affections above, even in God, the f sole worthie object of the love of mans soule.

13. F. *What is this soule, my Child?*

C. An incorporall, invisible and g immortall substance, by which we live, move, understand and have the use of the senses.

14. F. *Of*

14. F. *Of what thing made?*

C. Of nothing.

15. F. *By whom?*

C. [a] By God alone, who creating it, doth infuſe it into the form'd bodie, and infuſing it, creates it: ſo that everie man hath a diſtinct and particular ſoule. [a] Zach. 12. 1.

16. F. *The ſoule is mans chiefe part,* [b] *and therefore muſt be his firſt care, as long as he lives on this earth, the place of Adams creation.* [b] Pro. 22. 5. Mat. 16. 26.

C. Happie are they, who know and make this difference.

17. F. *Thou doſt wiſely joyne practice with knowledge: for, manie know the difference, but make none in the ſoules behalfe; ſith they are all for the bodie.*

C. Such knowledge is meer ignorance, ſuch light darknes, and thoſe men are ſtark blind: for, they ſee not, that the [a] dandled and honour'd fleſh brings the whole man to perdition: to diſgrace here, to damnation in hell; though made for glorious ends. [a] Rom. 8. 13. Gal. 5. 17. &c.

18. F. *What are thoſe ends, my Heart?*

C. Do-

a b Gen. 1. 28. 18. *c* Exod. 23. 25. *d* Isa. 43. 7.

C. [a] Dominion, [b] Multiplication, [c] Service, [d] Glorie.

19. F. *Thou meanst by dominion, an absolute, yet gentle pow'r and rule over fish, fowle, and beast.*

a Gen. 1. 28.

C. Yes, and by multiplication, [a] a power to bring forth children, to repleniſh the earth, and here with their Parents, ſerve and glorifie the Lord: then together inhabit the happie

b Ioh. 14. 2 *c* Mat. 25. 34.

[b] manſions of that [c] glorious Kingdome prepar'd for them, from the foundation of the world.

20. F. *What day of the creation was man made?*

Gen 1. 26.

C. I find, it was the ſixt, and that *Adam* and *Eve*, one man and one woman onely, were the laſt things, God made.

21. F. *Wherefore think'ſt thou?*

a Gen. 1. 26. Pſal. 115. 16.

C. Perhaps to ſhew, that man was the perfection of nature, and that [a] for him all other things were made.

22. F. *How liberall, how loving is that God, who hath made all theſe things for man! Then likewiſe how*

b Pſal. 100 4. Rev. 2. 10.

loving, [a] *thankfull,* [b] *faithfull ſhould be the man to God!*

C. There is ſomething in man to oblige

oblige him more then all theſe, to his love, gratitude fidelitie to God.

23. F. *Yes, thoſe infinite joyes,* [c] *our hearts cannot conceive; that eternall,* [d] *glorious Kingdome, God hath prepar'd for us.*

[c] 1 Cor. 2. 9.
[d] Mat. 25. 34.

C. But this is not in man: therefore I meane, it not.

24. F. *What then?*

C. Some character, or image in man: for, he was made after Gods owne likenes.

Gen. 1. 26

25. F. *I know, he was, and acknowledge this gracious marke in man for his greateſt honor: But how could Adam be like God? Was that glorious image in the ſhape of the bodie?*

Ioh. 4. 24. Deut. 4. 15. 16. Rom. 1. 23. &c.

C. No certainly: for, God is a ſpirit, which no corporall thing can repreſent.

26. F. *Where was it then?*

C. In the Soule chiefly.

27. F. *How was the Soule, yea the whole man like God?*

[a] Col. 3. 10. Eph. 4. 24.
[b] Gen. 1. 28.

C. In immortalitie, [a] wiſdome, holines, righteousnes and [b] dominion over other creatures.

28. F. *What's immortalitie?*

C. A perpetuall being.

29. F. *And*

29. F. *And what was then Adams Wisdome?*

C. A cleare knowledge of things both divine and humane, supernaturall and naturall, eternall and temporall.

30. F. *I conjecture, that his Holines was, an unspotted estate of all the faculties of the Soule, and the members of the Bodie.*

C. You ghesse aright: and so his Righteousnes was, an habitude of the minde, disposing his affections and actions to a right and just end.

a 1 Tim. 1. 17. b Lev. 11. 44. c Exod. 3. 27. d Deut. 7. 21. e Io. 4. 24. f 1 Io. 3. 4.

31. F. *That was a faire, and truly most divine image: for, God is an immortall, invisible, wise,* b *holie,* c *righteous and* d *mightie* e *Spirit: but did man keepe long that image.*

C. No, it was soone defac'd by sin.

32. F. *By sin? What is it, child?*

C. A f transgression or breach of Gods Lawes and precepts, by thoughts, affections, words or actions.

33. F. *Then Adam broke those Lawes.*

Gen. 3. 6. *C.* Yes, by eating of the fruit, which God did forbid him.

34. F. *He did, as a rebell, resist God*

Gods Ordinance, joining with that disobedience manie great sins; as, incredulitie, pride, murther, theft and intemperance.

C. He was indeed incredulous to God, and ambitious of his glorie: and in such abundance of fruits, longing after, and taking that, which God did prohibit, he was intemperat and theevish: but how did he commit murder?

F. *In killing himselfe and all his posteritie; so that although he liv'd a-* *a* Gen.5.5
bout 900. *Yeares; yet we may say,* *b* *he* *b* Gen.2.
liv'd the verie day of his disobedience: 17.
for then he lost his immortalitie, and his life began to decay. Besides, he kill'd his soule and ours.

C. Is not this Life an vnion of the soule and bodie?

F. *Yes, my Sweet Heart, and life lost by death.*

C. Then death must be a dissolution of the soule and bodie.

F. *And so it is, and this death came by man, who kill'd himselfe and* Rom.5.17
who without sin had lived for ever.

C. Was then mans Bodie immortall?

38. F *No Love: yet he had a poſſibilitie of ever being, which he loſt by his tranſgreſſion.*

C. Beſides corporall life, he loſt thoſe five things, I have nam'd (27.) Dominion, Righteouſnes, Holines, Wildome and Immortalitie, yea concerning the Soule.

39. F. *Yet thou haſt call'd the Soule, an immortall ſubſtance.* 13.

C. 'Tis true: for, ſhe cannot die the firſt death; but the ſecond ſhe may.

40. F. *What d'ſt thou meane by the firſt Death?*

C. A privation of the Soules being, which God can, yet will not deſtroy.

41. F. *And what by the ſecond?*

C. A privation of Gods favor and ſight, and the Soules everlaſting
Rev. 21. 8. damnation in hel.

42. F. *All thoſe things Adam loſt and theſe he did incurre by ſin: but are we the worſe for his tranſgreſſion?*

C. No doubt we are: for, being his right heires, in his good or qualities, we had been bleſt in him, had he not faine from God: But

now in him we are all cur'sd. His Actuall ſin is our Originall. Rom.5. 12.18.

43. F. *I thinke, mans Actuall ſin is an evill committed by himſelfe, in thoughts, affections, words, or actions, as thou haſt ſaid.* 32. Mat.12. 34. &c. & 15.18. Mar.7.21, 22.

C. It is well defin'd thus: and there are manie ſorts of it: for there is a ſin in it ſelf, and another by accident.

44. F. *What's the ſin in it ſelfe?*

C. That which the Lawes of God and nature doe forbid. 1 Io.3.4.

45. F. *And what by accident?*

C. Anie good thing done without faith, or in which we ſeek not Gods glorie, but have ſome [c] vain or [d] vicious end. [a] Rom.14. 23. [b] 2 Theſ. 1.11.12. [c] Mat.6.1. &c. [d] Iam.4.3.

46. F. *What other ſorts of actuall ſin canſt thou name me?*

C. Of Malice and infirmitie, knowledge and Ignorance, Commiſſion and omiſſion. 947.

47. F. *What's the ſin of Malice?*

C. An ill, we commit wilfully, and with a wicked intention, as murther: But, Gen.4.8.

An ill done without premeditation, by the force of ſome tentation, the corruption of nature; as an Rom.7.14 15.

injurious

injurious word or blow in a ſudden anger, is a ſin of infirmitie, which yet
Mat. 5. 22. is ponderous enough, to make us ſink to hell.

48. F. *How do we ſin by knowledge?*

a Luk. 12. 47. Iam. 4. 17. b Gal. 1. 13 14. c 1 Tim. 1. 13.

C. In a doing anie thing againſt the manifeſt Will of God: And

2. By ignorance, in doing ill, b beleeving, we doe well; or c not knowing, that we doe ill.

Lev. 4. 1. &c. a Ioh. 8. 34 b Rom. 13. 2. c Luk. 12. 47.

49. F. *And how by Commiſſion?*

C. In committing anie action againſt the a Lords prohibition, or the b juſt Lawes of lawfull Superiors: And ſo,

2. c By Omiſſion, in not doing what we ought to doe.

A ſin of Omiſſion, being to ſin of Commiſſion, as darknes to the light, a privation; cannot be properly a kind of actuall ſin: yet I ſuffer it to paſſe here, leaſt I diſſent from Theologues.

50. F. *Haſt thou anie thing more to ſay, concerning actuall ſin?*

C. Yes: for, it is either
Spirituall, or carnall:
Inward, or outward:
Dead, or alive:
Reigning or not reigning.

51. F. *What is ſpirituall ſin?*

C. That which infects the mind.

As, 1. Pride,

1. Pride, which is a high conceit of our owne worth, inordinat deſire of temporall honor, vaine delight in commendations, and yet the [a] precurſor of ſhame: for, [b] loftie lookes ſhall be humbled.

[a] Prov. 11. 2.
[b] Iſai. 2. 11.

2. Avarice, an inſatiable deſire of worldlie riches: which who hates, ſhall prolong his dayes.

Prov. 28. 16.

3. Wrath, a heat of bloud about the heart, with deſire of revenge, [a] which belonging to God, the wiſe will not take, [b] but be ſlow to wrath.

[a] Pſa. 94. 1.
[b] Prov. 14. 29.

4. Hatred, an old anger gathered of manie cauſes, [a] from which we muſt ceaſe, as being [b] outrageous.

[a] Pſal. 37. 8.
[b] Prov. 27. 4.

5. Envie, a [a] ſadnes of other mens good and greatnes, a deſire of their fall, & [b] joy at their unhappines. [c] This vice ſlayes the ſillie.

[a] Act. 13. 45.
[b] Job. 31. 29.
[c] Job. 5. 2.

6. Sloath, a drowſines of the mind, and wearines of well-doing, which makes our way like an hedge of thornes; full of difficultie.

Prov. 15. 19.

52. F. *What is a Carnall Sin?*

C. That, which defiles the fleſh: as,

1. Gluttonie, which is an immoderat deſire of meat, and a hie way to povertie.

Prov. 23. 21.

2 Drunkennes, a luſt of drinke beyond meaſure, to the prejudice of reaſon, and the fomenter of another luſt.

Eph. 5. 18.

3. Wantonnes, an unchaſt behaviour in kiſſing and the like dalliances: one of the workes of darkenes.

Rom. 13. 12. 13.

4. Uncleannes, a voluntarie pollution of the fleſh; a frequent marke of a reprobat mind.

Rom. 1. 24. &c.

5. Fornication, an unlawfull copulation of man and woman not maried, a vice, which we ought to avoid, as a ſin 'gainſt our owne bodies, which are the Temples of the Holie Ghoſt.

1 Cor. 6. 18, 19.

6. Adulterie, a [a] carnall conjounction of maried folkes, with others, then their mates; [b] which who commits, deſtroys his ſoule. And manie worſe then theſe, which I am loth [c] to name.

a Deut. 22. 22.
b Pro. 6. 32
c Eph. 5. 3

53. F. *Proceede then unto other ſins, and tell me, what the Inward is.*

C. A thing proper unto the ſoule; as, evill thoughts: and

Mat. 9. 4.
a Eph. 4. 2.

2. The Outward, an offence of the tongue, eyes, hands and lims of the bodie: as, [a] fooliſh talkes, [b] idle words, [c] laſcivious lookes, [d] blowes, theft, &c.

b Mat. 12. 36.
c Mat. 5. 28.
d Exo. 20. 13, 15.

54. F. *What*

54. F. *What ſin doſt thou call dead?*

C. That ill, which is in us, yet unknowne unto us, or not taken for ill: and Rom. 7. 7

2. Sin alive, that, which the Law ſhewes us, to be in us. Rom. 7. 9.

55. F. *And what is ſin Reigning?*

C. That, unto which we [a] give our ſelves without oppoſition, willing rather to yeeld to it, as ſlaves; then withſtand it, as [b] valliant men: and ſo [a] Rom. 6. 12. [b] 1 Cor. 16. 13.

2. Sin not Reigning is that evill, [a] which is in us, yet againſt which we do (by Gods grace) [b] ſtrive and fight, yea unto bloud, not wilfully ſubmitting to't. [a] Rom. 7. 19. [b] Heb. 12. 4

56. F. *Haſt thou anie more diſtinctions of Sin?*

C. One more: for, everie ſin is either

Veniall, that is, Remiſſible:

or

Mortall, that is, Irremiſſible.

57. F. *How now, dear Heart! Where haſt thou got this diviſion? Is not death the wages of ſin?* Rom. 6. 23 Gal. 3. 10.

C. Yes, deare Father.

58. *How then ſai'ſt thou, there is a Veniall Sin? Haſt thou been taught*

by anie Roman pretended Catholique,

C. No, thanks to God.

59. F. *Tell me then now what thou doſt meane by Veniall ſin.*

C. That ill, which, though it deſerves death, as being in it ſelfe [a] grievous and mortall, [b] is yet forgiv'n to penitent ſinners, by the mercie of God, [c] for Chriſts obedience unto death.

[a] Iſai.1.18.
[b] Mat. 12. 31.
[c] Rom.5. 19.

60. F. *Verie well ſaid. And what is Mortall ſin?*

C. That, which cannot be repented, for the [a] blindnes and hardnes of the heart: not as being above the grace of God, and the merits of Chriſt, but repugnant to both, and [b] a mock of the laſt.

[a] Rom.2.5
[b] Heb.6.4, 5,6.

61. F. *As what?*

C. As the ſin 'gainſt the holy Ghoſt.

62. F. *What is it, Child?*

C. An impudent and malicious oppoſition, or deniall of Gods truth, knowne by the teſtimonie of the holie Ghoſt, convincing mans proud heart.

Mar.3.21. &c. Heb.6.4, 5,6. & 10. 26.&c.

63. F. *Is this ſin 'gainſt the holie Ghoſt, in reſpect of his eſſence or perſon?*

C. No

C. No: For, th' offence 'gainſt one of the perſons of the moſt glorious Trinitie is common unto the other, whoſe eſſence is moſt ſimple and indiviſible. 1 Ioh. 5. 7.

64. F. *How then?*

C. In reſpect of his office, which is [a] to teach all neceſſarie truths, and [b] perſuade them unto our hearts. [a] Ioh. 16. 13. [b] Eph. 1. 17. &c.

65. F. *This ſin is great, yet not alwayes mortall: for, Peter in denying Chriſt, and Paul blaſpheming his doctrine, and perſecuting his diſciples, did ſin againſt the holie Ghoſt,* [a] *yet obtained mercie.* [a] Luk. 22. 55. to 63. 1 Tim. 1. 13.

C. They ſinn'd not 'gainſt the holie Ghoſt, els they had not obtain'd mercie: for the firſt denied Chriſt for feare, and the ſecond blaſphemed him through an ignorant zeale.

66. F. *But S. Peter ſinn'd 'gainſt knowledge; and the ſin 'gainſt the holie Ghoſt is a ſin 'gainſt knowledge.*

C. Both theſe propoſitions are true, yet ev'rie ſin againſt knowledge is not a ſin againſt the holie Ghoſt, unles it be with a ſetled and malicious purpoſe, and concerning ſome neceſſarie ſaving truth.

67. F. *By this it ſeemes, all ſins are not alike great and grievous.*

C. No: for, ſins of infirmitie are leſſe then of knowledge: and theſe not ſo grievous, as of malice: and
1 Sam. 2. 25. ſins 'gainſt God are greater then ſins againſt men.

2. Yea, as men are not all alike, either in bloud or authoritie; ſo ſins a-
Exo. 20. 12. gainſt them are unlike.
a Luk. 19. 34. 45. 3. Beſides, the a time, place b and
b Mat. 20. 15. motives make the ſin greater or leſſe,
Iud. 4. both againſt God and man.

68. F. *Doſt thou receive anie profit, by the knowledge of all thoſe ſins?*

C. I doe, if I have grace.

69. F. *What profit, my faire Child?*

Deut. 28. 65. &c. *C.* Hatred of them, as of the workers of my woes; and flight from them, as from my greateſt foes.

70. F. *From whence come all theſe Actuall ſins?*

C. From the Originall.

a Rom. 7. 19. 71. F. *What is't?*

C. An ill, a we draw all from
b Pſal. 51. 5. Adam: a wickednes, in b which we
c Rom. 7. 23. are ſhapen: a ſin, in which our mothers conceive us: c an averſion from
2 Cor. 5. good

good, a d diſpoſition to all ill: which makes us all to be by nature the e children of wrath.

d Gen.8. 21.
e Eph.2. 3.

72. F. *VVhy is it cal'd Originall?*

C. Becauſe it is the head an ofſpring of others: the begining of all our miſeries and woes.

Gen.3.17. &c.

73. F. *VVhat woes thinkſt thou, ſin workes in us?*

C. It doth a obſcure in the underſtanding the right knowledge of God, to which ſucceedeth b ignorance.

2. It takes away our a free-will unto good, as pleaſant unto God: and makes us b prone unto all ill.

3. It a expells from the heart the love & fear of God: and makes it b rebellious 'gainſt him, and c careles of our Salvation.

4. It is the a cauſe of care and feare; of griefe, ſhame and all miſeries; b of bodilie ſicknes and death.

a 1 Cor.2. 14.
b Eph.4. 18.
a Rom 7. 23.
b Gen.6.5
a Ier.17.9. Eph.2.1.
b Iſai.30. 1.
c Iob. 21. 14.
a Deut.28. 15. &c. to
b Rom. 5. 12.

74. F. *Muſt then all men dye bodily, becauſe Adam did ſin?*

C. They muſt.

Heb.9.27.

75. F. *Muſt they all dye ſpiritually, I meane, the ſecond death?*

Rev.21.8.

C. Not all, Father.

76. F. *VVhy not?*

a Luk. 1.68 Rom. 8.2. 30.

a Pſal. 32. 1. 2.

b Iſa. 53. 11. Rom. 4.6. & 5.19. & 8. 34. 2 Cor. 5. 21. Phil. 3.9.

c Rom. 3. 24. &c. & 4. 5. &c.

d 1 Cor. 1. 30. 2 Pet. 1. 1.

e Eph. 1. 9. 2 Tim. 1. 9

b Rom. 10. 17. 2 The. 2. 14 Eze. 36. 26 27. Ioh. 6. 45.

c 2 Theſ. 2. 13. 14.

d Tit. 3. 3.

e 2 Pet. 1. 5 &c.

f 1 Pet. 1. 3. 4.

g Eph. 1. 4. &c.

C. Becauſe God [a] hath redeemed ſome.

77. F. *VVhom?*

C. [b] Thoſe, whom he hath Iuſtified, Called and Predeſtinated.

78. F. *VVhat's the meaning of theſe three words? Tell me, what Juſtification, Vocation and Predeſtination are.*

C. Iuſtification [a] is a full and equall forgivnes of all ſins, and [b] imputation of Chriſts righteouſnes, which is made ours, by [c] Gods free grant, and our true faith embracing it. I call them both full, and equall, becauſe th' elect have this remiſſion and imputation [d] wholly and equally.

2. Vocation is [a] a free manifeſtation of Gods truth, to which we are both [b] outwardly and inwardly drawne [c] effectually, from the [d] generall corruption of infidelitie and ſin; to ſerve him [e] in faith and good workes, in [f] a ſure and livelie hope of Salvation through Chriſt.

3. Predeſtination [g] is Gods eternall decree, concerning thoſe perſons, he hath choſen to ſalvation in Chriſt.

79. F. *VVhat is the ground of predeſtination?*

C. The

C. The [a] free grace of God, who choſe us in mercie, from [b] the generall lump of corruption in *Adam*.

[a] Eph. 1.5. 11. [b] Eph. 2. 1. &c. Tit. 3. 3.

80. F. *How?*

C. By decreeing, [a] to offer us in time meanes, to riſe out of our ſinfull ſtate; and [b] give us grace, to embrace them.

[a] Eph. 1. 4. 2 Theſ. 2. 13. [b] Phil. 2. 13.

81. F. *Why did God [a] Elect ſome, and Reprobate others? [b] for, Reprobation is a part of this decree.*

[a b] Mal. 1. 2. 3. Rom. 11. 7.

C. Becauſe [c] it was his will, [d] which is the rule of all juſtice.

1 Theſ. 5. 9 2 Tim. 2. 20. Iude. 4.

82. F. *And why was his will ſuch?*

C. This is Father, a perillous queſtion: ſith 'tis not good to ſearch the things, which are above our ſtrength and reach.

[c] Rom. 9. 18. [d] Iob. 4. 17

83. F. *Thou anſwereſt well, ſweet Child: but hath not God revealed us the reaſon of his will, concerning this matter?*

C. Yes without doubt, yea ſo clearely, that all men may ſee it.

84. F. *Shew it me then.*

C. God left ſome men in their ſelfe-purchaſt damnation, to ſhew his wrath, in the veſſells of wrath, fitted to deſtruction: and choſe others,

Rom. 9. 22 23.

thers, to manifeſt the riches of his glorie,[b] in the veſſells of mercie, prepar'd before unto glorie.

85. F. *I obſerve this reaſon, and in it learne,* [a] *that men are in Gods powr, as the clay in the potters hands, fit to be made veſſells to honor, or to diſhoner, as he liſt: and*

2. *Theſe two words Prepar'd and Before ſhew, that the* [b] *foundations of the world were not yet laid, when th' election was made.*

C. Then we muſt likewiſe learne, that God did not chuſe us, becauſe we were [a] faithfull and good; for then we had yet no being: nor becauſe he fore-ſaw our faith or good workes: for, [b] theſe are not properly ours: but [c] in mercie [d] elected us; that we might beleeve, and do well: for, [e] works muſt follow juſtifying faith.

86. F. *Canſt thou prove by Gods Word this merciſull and gratuit election, and this Independent Reprobation?*

C. I can eaſily, alledging *Malachie* and *Paul.* God [a] lov'd *Jacob* and hated *Eſau*, before they had done anie good or evill: that his purpoſe according to election might ſtand; not of

b 2 Tim. 2. 20.
a Ier 18. 6. Rom 9. 21
b Eph. 1. 4.
a Tit. 3. 3. &c.
b Heb. 12. 2.
Rom. 11. 35.
1 Cor. 4. 7.
c Deut 7. 6 7, 8. & 9. 4. &c.
d Ioh. 15. 16. Eph. 1. 4. &c.
2 Theſ. 2. 13, 14.
e Mat. 7. 17. Gal. 5. 6. 24. Iam. 2. 18. 26.
1 Ioh. 1. 6. & 2. 3. &c. & 3. 7.
a Mal. 1. 2. 3. Rom. 9. 11, 12, 13.
2 Tim. 1. 9

of workes, but of him, who calls.

87. F. *Why loved he Jacob, and hated Eſau?*

C. Becauſe the firſt was clothed with Chriſts righteouſnes, and the ſecond was wrapt in *Adams* tranſgreſſion.

88. *How were they found in ſuch divers garments?*

C. By Gods [a] eternall and free Election.

[a] Rom. 11. 5, 6. Eph. 1. 3. &c.

89. F. *But why was Jacob chos'n, rather then Eſau his elder brother?*

C. That's beyond my knowledge: for, [a] Gods judgements are unſearchable, and his wayes paſt finding out. Yet I may boldly ſay, that neither [b] faith in *Jacob*, nor ſin in *Eſau* were the cauſe of their Election and Reprobation; but the free will of God, who [c] hath mercie on whom he will have mercie; and hardens whom he will.

[a] Rom. 11 33, 34.

[b] Rom. 9. 11. &c.

[c] Rom. 9. 18.

90. F. *Yea, but in ſo doing, hath not God reſpect of perſons?*

C. No: for, [a] God owes man nothing: neither [b] gives he that unto ſome, which by right belong to others.

[a] Rom. 11. 35.

[b] Deut. 16 17.

91. F. *But*

91. F. *But he ſaves ſome, and damnes others.*

C. 'Tis verie true: yet as th' Elect can [a] never glorie in themſelves, for their free ſalvation: ſo [b] Reprobat can not blame God for their deſerved damnation, which is not properly the end of Reprobation, but the meane [c] to manifeſt the glorie of Gods juſtice: and the manifeſtation of this, is the end of Reprobation.

a 1 Cor. 4. 7.
b Rom. 9. 20. &c.
c Rom. 9. 22.
2 Theſ. 2. 12.

92. F. *I acknowledge all this: but why can not the Elect brag, and Reprobat blame God?*

Prov. 16. 4.

C. 'Cauſe they were [a] all in the ſame lumpe of corruption, and ſtate of perdition; from which God [b] in mercie deliv'red ſome, [c] leaving others in it, to declare his juſtice: and ſo giving unto the firſt an [d] undeſerved happines, and inflicting on the ſecond the juſt reward of [e] *Adams* rebellion, and [f] their owne voluntarie wickednes.

a Eph. 2. 1, 2, 3.
b V. 4, 5.
c Rom. 11. 7.
d Mat. 25. 34. 41.
e Gen. 3. 6.
f 2 Theſ. 2. 9. &c.

93. F. *Had then thoſe, whom God choſe, no worthines at all?*

C. No: he choſe them not, being worthie: but made them ſuch, being once chos'n.

Rom. 11. 23.
Eph. 1. 4.

94. F. *And*

94. F. *And can theſe fall into their former ſtate of corruption, and ſo be loſt at laſt?*

C. They can not Sir: for, God, whoſe decree is immutable, [b] hath markt them for his owne, and in mercie [c] ordained them to honor and glorie, 1066.&c.

95. *Bleſſed are they, who are ſo markt: but by what tokens may we know, we are of that bleſſed number?*

C. By thoſe two, I have nam'd, 78) Vocation and Juſtification: and by the true markes of the Church, 87.&c. if we can applie them to us.

96. F. *Is then Vocation an infallible marke of Predeſtination?*

C. Yes, when 'tis an effect of it, and is follow'd [a] by juſtification: but you meane the common Vocation, then we may ſay with Chriſt: [b] Mane are ca'lld, but few choſen.

97. F. *How ſhall we know, that both our Vocation is effectuall, and our Election ſure?*

C. Firſt, [a] by the Spirit of God, bearing witnes with ours, that we are his children, [b] beleeving in him ſtedfaſtly, and [c] loving him above all things,

[a] Mal.3.6. Iob.23.13.
[b] Mat. 24. 24. Ioh.10.27. &c. Rom.11. 29. Eph. 1. 13. 14. 2 Tim. 2. 19.
[c] Rom.9. 23.

[a] Rom.8. 30.
[b] Mat. 22. 14.
[a] Rom. 8. 16.
See my Meditations in the Title, Examination
[b] Ioh.3.15. 18.
[c] Mar.22. 37.

things, and ſo being [d] aſſur'd of his eternall love.

2. By [e] our conformitie unto the Son of God, in walking not after the fleſh, but after [f] the Spirit: and this is call'd Sanctification, which is [g] a moſt free grace of God, deliv'ring in part the Elect, [h] by faith grafted and juſtifi'd in Chriſt, [i] from their naturall corruption, and ſo renewing in them Gods Image, and [k] ſtrength'ning them to do good workes, to the glorie of their Maker.

98. F. *What is't to walke after the Spirit?*

C. To [a] follow Gods motions, heare his voice, and live according to his Lawes, [b] in love, peace, gentlenes, faith, &c.

99. F. *Doe Gods Elect live ſo?*

C. Doubtles [a] they do: for though they often [b] fall, through their naturall corruption, and Satans ſuggeſtion: yet (by Gods grace) [c] they riſe againe, and [d] proceed in that way which the Devill and the fleſh would ſtop them: for, they cannot ſin [e] unto death.

100. F. *And what is it to walke after the fleſh?* C. I

d Ier. 31. 3.
1 Ioh. 4. 9.
e Rom. 8. 29
f Rom. 8 1.
g Heb. 10. 10.
h Act 26. 18.
i Col 3. 9
k 1 Theſ 5. 23 24.
a Ioh. 10. 27, 28.
b Gal. 5. 22 &c.
a Col. 3. 12 &c.
b Rom. 7: 14. 15.
c Pſal. 20. 8.
Eph. 4. 22, &c.
d Col. 3. 12 &c.
e 1 Ioh. 3. 9. & 5. 4. 18.

C. [a] To follow and fulfill the ewd affections of our corrupt nature, and [b] live in adulterie, hatred, luttonie, &c.

101. F. *Doe Reprobate live ſo?*

C. [a] Even ſo, good Father.

102. F. *Why, my ſweet Heart?*

C. Becauſe God [a] gives them up nto their ſinfull luſt, and [b] hardens eir rebellious hearts.

103. F. *Why doth God harden them?*

C. For their wilfull [a] contempt d groſſe abuſe of the graces, he ers them: & as a judge to puniſh [b] ir owne voluntarie hardnes.

104. F. *Doth God harden their rts, by infuſing anie malice?*

C. Malice, Father? Can good- prompt malice, and [a] the onlie verain good God inſpire anie ill ng? [b] Hath God pleaſure in kednes? Can evill dwell with d? No, God doth not harden ſo.

105. *How then?*

C. [a] By a juſt ſubtraction or deni- of his free grace, which ſhould [b] light to their underſtandings, [c] mollifie their hearts.

And alſo by giving [a] Satan leave to

a Eph 2.3.
b Gal 5. 19.&c.
a Rom. 1. 28.&c.
Eph 4. 17. &c.
a Pſal. 81. 12.
b Exod. 7. 13. Iſa.63.17. Rom.9.18
a Prov. 1. 24. &c. & 13.13. Iude 4.
b Pſa.95.8 Ier.7.26. Rom. 2.5.
a Mat. 19. 17. Ioh. 16.8 13.
b Pſal.5 4.
a Pſal. 81. 12. Mat.11.25 Rom.11.8 &c.
b Eph.1. 17.18,19.
c Iob 23. 16.
a [illegible]ing. 22.22.

to worke upon their [b] corrupt minds and luſts, and draw them as he liſt, [c] with ſtrong deluſions & the [d] deceitfull ſweetnes of ſin; yet ſo, that God diſpoſes all things for the beſt, and makes them ſerve for his [e] glorie, and the [f] good of his Saints.

A&s. 5. 3.
[b] Iam. 1. 13 &c.
[c] 2 Theſ. 2. 9. &c.
[d] Heb. 3. 13.
[e] Exo. 7. 3, 4, 5.
[f] Gen. 50. 20.
Rom. 8. 28.

106. F. *Reprobat being thus hardned cannot but ſin moſt grievouſly. Is therefore God the Author, or cauſe of their ſin?*

C. No otherwiſe, then the ſun is the cauſe of congealing waters: which he doth not, when he caſts his beams upon them; for then he melts the ice; but when he with-drawes [a] his preſence: Sin is not ſuggeſted by God, but proceedes moſt freely from our naturall corruption, or is perſwaded by Satan.

[a] Iam. 1. 13. 14.
1 Ioh. 2. 16
[b] 1 Io. 3. 8. Rev. 12. 9. 17.

107. F. *Give me another ſimilitude, by which I may perceive, thou conceiv'ſt this aright.*

C. I walke with a man neere the Sea: he throwes himſelfe wilfully into it, although I forbid him, and indeavour to diſſuade him; which when I ſee, I call againe on him, and offer him, my helpe: but he ſcorns it, and ſo is drown'd. Now though, I

I ha

I had put my ſtrength, I might have ſav'd his life; yet I am not the author or cauſe of his death, no though I offer him no helpe. So neither is our God the Author of mans ſin, nor the cauſe of his damnation.

108. F. *'Tis well ſaid, Child: for, God, who [a] forbids ſin, cannot be the Author of it; and who made man [b] in a moſt pure and bleſſed ſtate, cannot be thought the cauſe of his corruption and perdition, although he ſuffered him to fall, by leaving him unto himſelfe.*

[a] Exod. 20. 3. &c. Lev. 11. 44. Ioh. 5. 14. & 16. 8.
[b] Gen. 1. 26.

C. No truly, good Father. God gave *Adam* free-will to ſtand or fall: ſince then [c] he fell voluntarily, God was moſt free, to leave him and all his iſſue, in his corrupt eſtate: yet in mercie God redeem'd him, (as I charitably beleeve) and with him manie of his ſeed.

[c] Gen. 3. 6. Eccl. 7. 29.
[c] Luke 1. 67, 78, 79.

109. F. *We have often ſpoken of God, & not told fully what he is. Now then tell me, as well as thou canſt; that we better ſee, how he did redeem us.*

C. God is that [a] which hath neither beginning nor end, & is the [b] beg of beings.

[a] Rev. 1. 4.
[b] Acts 17. 28. Rom. 11. 36.

11[illegible]. F. *Speake more cleerely and fully.*

C. God is [a] an eternall Spirit, [b] by whom all things are made: a ſubſtance ſo ſimple, indiviſible, infinit and [c] incomprehenſible: that his excellence can never be fully conceiv'd: for, [d] Gods eſſence is everie where, yet contain'd by no place. His [e] eternitie, [f] immutabilitie, [g] wiſdome, [h] juſtice, mercie, goodnes are [i] beyond the thoughts of our hearts, and the expreſſion of our tongues.

a Deu. 33. 27.
b Gen. 1. 1. &c.
c 1 Tim. 6. 16.
d Pſa. 139. 7. &c.
e Exo. 3. 14
f Mal. 3. 6.
g Pſa. 94 9 10. 11.
h Gen. 18. 25. Exo. 34. 6.
i Rom. 11. 33.

111. F. *Sith God is* [a] *an omnipreſent Spirit, I conceive, he hath no bodie.*

C. No, as he's God.

a Pſa. 139. 7. &c. Eph. 4. 6.

112. F. *Why then is he ſaid to have eyes, eares and manie humane lims?*

C. To ſhew, he [a] ſees, heares, or knowes all, and alſo becauſe we cannot otherwiſe ſo well conceive him.

a Pſa. 94. 9, 10, 11. Ier. 1. 5.

113. F. *But is it not in the Scripture that* [a] *Moſes ſaw Gods face, and that* [b] *John the Baptiſt did ſee the Holy Ghoſt?*

a Exo. 33. 11.
b Mat. 3. 16.

C. It is indeed: yet muſt not be ſo underſtood, as if God were corporall and viſible.

114. F. *Why then is it thus writ?*

C. To declare Gods gracious preſence unto *Moſes* and Chriſt.

115. F.

115. F. *But they ſaw God.*

C. Yes, and yet what they ſaw was not God.

116. F. *How canſt thou agree this?*

C. Thoſe ſhapes, which they did ſee, were moſt certaine tokens, or ſignes, that God,[a] who is everie where, was then preſent in a more ſpeciall and glorious ſort. I ſay ſomtimes, there's my Father; though I ſee but your backe, but your garments, no naked part of your bodie.

[a] Pſa. 139. 7. &c. Eph. 4. 6.

117. F. *Muſt we take thus all thoſe places of the Scripture, in which 'tis ſaid, that God was ſeen of men?*

C. We muſt: for otherwiſe we ſhould conceive ſtrange things of God, as if he were an old man, dove, fire, &c. and had wings, ſword, bowes, and the like, as ſome have groſſely imagin'd.

118. F. *Yet theſe things are attributed to God, to declare us ſomething.*

C. It is certaine, they are: for, they ſhew us ſome of Gods proprieties and effects, which we cannot ſo well conceive without ſuch expreſſions, our apprehentions being ſo dull, that we need corporall ſhapes, to

conceive ſpirituall ſubſtances.

119. F. *We need them I confeſſe. But what canſt thou conceive, by the Old Man, Dove, Fire?*

C. [a] Gods eternitie, by the firſt: [b] the meeke Spirit of Chriſt, by the ſecond: and by the third, [c] the fervent zeale, and bright knowledge given to the Apoſtles.

a Din.7.9.
b Mat.3.16
c Acts 2.3.

120. F. *Theſe are prettie and (as I conceive) true conceits: but what by wings, ſwords, arrowes and the like?*

C. Gods ſtrength and pow'r, for [a] the protection of his Saints, and [b] deſtruction of his & their enemies.

a Pſal.35.2,3.
b Deut.32.41,42.

121. F. *So then, thou doſt conclude, that all ſuch bodilie expreſſions of God are ſet downe for our inſtruction: and not, that we ſhould imagine, that God hath a bodie.*

C. I conclude it e'en ſo: for, I repeat, that God hath no bodie, as he is God.

122. F. *What meanes my Love by this, as he is God?*

C. I meane, that God is a pure [a] Spirit, and ſo [b] hath no bodie: yet that ſince his Son aſſum'd our fleſh, we may well ſay, that God hath a [c] perfect

a Ioh.4.24.
b Luke 24.39.

[c] perfect bodie, like ours: for, both divine and humane natures are one perſon in Chriſt.

123. F. *Thou ſpeakeſt of the Son of God, what's he?*

C. The ſecond Perſon of the Trinitie.

124. F. *And what mean'ſt thou by Trinitie?*

C. [a] The three Perſons of the Divinitie, Father, Son, Holie Ghoſt, who being three diſtinct Perſons, each ſubſiſting and living of it ſelfe, are yet but one indiviſible and moſt perfect Eſſence or being, one bleſſed and eternall God.

125. F. *Can reaſon conceive this, that in a moſt ſimple Eſſence, there be three diſtinct Perſons, the* [d] *Father begetting, the* [e] *Son begotten, the* [f] *Holie Ghoſt proceeding from both: all alike* [g] *eternall,* [h] *infinit,* [i] *omnipotent,* [k] *wiſe,* [l] *juſt,* [m] *holie,* [n] *gracious,* [o] *glorious: yet not three eternall and wiſe Gods, but three eternall and infinit Perſons, having* [p] *eternitie, omniſcience, and the like common; as theſe being the Eſſence it ſelfe: yet thoſe Perſons diſtinguiſht among themſelves by their order of firſt,*

[c] 1 Joh. 1. 14. Gal. 4. 4, 5. Rom. 9. 5. 1 Cor. 8. 6.

[a] Pſal 33. 6 Mat. 3. 16, 17. & 28. 19. Luk. 1. 35. 1 Joh. 5. 7.

[a] Eph. 1. 3. [b] Joh. 1. 18. & 3. 18. [c] John 15. 26. Gal. 4. 6. [d] Pſal. 90. 2 [e] & 139. 7. &c. [f] Gen. 1. 2. [g] Rom. 16. 27. [h] Pſal. 147. 5. [i] Rev. 21. 8 [k] Pſal. 86. 15. [l] Pſal. 8. 1. [m] John 10 30. Mat. 28. 9

n 1 Ioh. 5. 7 *ſecond and third; and by their* n *names of Father, Son and Holie Ghoſt; and by their internall actions of begetting, being begot, and proceeding: ſo that the firſt cannot be the ſecond, nor the Son the Father, nor the proceeding Holie Ghoſt either of theſe, though (as thou* o 1 Cor. 8. 4. *ſaiſt)* o *the divine Eſſence cannot be divided, nor diſtinguiſht in it ſelfe?*

See more of God in my Belief and Confeſſion of Faith, Art. 1. to 36.

C. Human reaſon cannot, but it muſt captivat it ſelf, and without ratiocination give its aſſent unto divin revelation, concerning this and other ſuch deep myſteries.

126. *F. Yet, cannot reaſon find ſome familiar ſimilitude, by which it may in ſome ſort conceive this?*

C. Yes, as that of the fire: for as in it there are three things, motion, light and heat: ſo in God there are three Perſons, Father, Son, Holie Ghoſt. The three faculties of mans ſoule, memorie, underſtanding and will, each differing from the other, yet being all three but one ſoule, may alſo repreſent the Trintie of perſons in God: and ſo in this reſpect, man

a 1 Ioh. 5. 7.

b Gen. 1. 27.

is made after Gods likenes.

127. F. *Setting aſide all reaſons and compariſons, as too ſhort to expreſſe this incomprehenſible myſterie, which yet is not repugnant to reaſon: where doſt thou find this Trinitie in Unitie, and Unitie in Trinitie; theſe three Perſons in one Eſſence, and this ſimple Eſſence in three diſtinct or ſeverall Perſons?*

C. [a] In the holie Scripture.

128. F. *What's that?*

C. [b] The written Word of God.

129. F. *Where is it found?*

C. [c] In the Canonique bookes of the Old and New Teſtaments, commonly call'd the Bible.

130. F. *Why are theſe bookes call'd Canonique?*

C. Becauſe they are authentique, that is of good authoritie, and are [d] a holie Law, a ſure, perfect and onelie rule unto Gods Church, in points concerning Salvation.

F. 131. *Is then their authoritie infallible?*

C. [b] Yes: for, they are given us by Gods [e] Commandement, and [f] inſpiration, who breathed thoſe deep myſteries and excellent conceptions

[a] Rom. 1. 1. 2. 2 Tim. 3. 15.
[b] Exo. 34. 27. Ioh. 5. 47. & 10. 35.
[c] Heb. 1. 1. 2
[d] Pſa. 19. 7. &c. Iſa. 8. 20. Deut. 4. 2. Prov. 3. 6. Mat. 21. 29. Act. 17. 2.
[b] P. 2. 1 9. 160.
[e] Exo. 34. 27. Rev. 1. 11.
[f] 2 Pet. 1. 20. 21. 2 Tim. 3. 16.

and Doctrines into the minds of his holie Prophets and Apoſtles.

132. F. *We are therefore oblig'd to beleeve what's in them.*

C. As we muſt beleeve God himſelfe, ſeeing [a] it is his Word.

133. F. *How doſt thou know, that thoſe bookes are the Word of God?*

C. By manie good tokens;

1. [a] By the accompliſhment of what is propheſi'd in [b] them.

2. By [c] their own excellence above the light of our nature.

3. By their great powr, [d] to illuminat, move, convert, comfort, [e] terriſie the divers hearts of men.

4. By the [f] ſatisfaction they give faithfull Readers, both in faith and manners.

5. By the [g] conformitie of their writers, when they handle the ſame matters.

C. By the conſent of the Jewiſh and Chriſtian Churches: and laſtly,

By the [h] effectuall perſuaſion of the Holie Ghoſt, the inditer of them, and witnes of their truth.

134. F. *Since the Scripture was writ by Gods [a] Commandement, and inſpiration,*

[a] Ioh. 5. 24
[a] Iſa. 42. 9.
[b] Gen. 3. 15 Mat. 2. 18. Ge. 1. 12. 2. Num. 1. 46
[c] Deut. 4 3 Pſal. 119. 129. 1 Cor. 2. 7.
[d] Pſal. 19. 7, 8
[e] 2 Cor. 3 6.
[f] Pſal. 119. 104.
[g] Jon 5. 46
[h] Eſa 57 21 Pſal 119. 18. Joh 4 42. & 6. 13.
[a] Deut 6 6 &c.
Je. 36. 2. Rev. 1 9
[b] 2 Tim. 3. 16.
[c] 2 Pet. 2. 21

ſpiration, not onely upon occaſion: it muſt be all holie.

C. It muſt indeed, and ſo it is, not only for its Authors ſake, but alſo for its great effects.

135. F. *Why? What are thoſe holie effects?*

C. [a] Perfect Doctrin of ſaving truths, reproofe of falſhood and errors, correction of ſinfull affections and vicious actions, and inſtruction in righteouſnes. [a] 2 Tim 3. 16. Tit. 2. 12.

136. F. *May all Chriſtians read the Scripture, whoſe author is holie, whoſe truth is infallible, and its effects ſuch, as thou ſaiſt?*

C. They may and muſt either [a] read it, or [b] have it read to them, in caſe they cannot reade: and ſo it muſt be tranſlated into all the languages of Nations, which receive Chriſtian faith. How to reade it. See 902. &c. [a] Deut. 6. 6 &c. [b] 1 Theſ. 5 27.

137. F. *How canſt thou prove it, Child?*

C. By Commandement, Exemple, Neceſſitie and the Scripture it ſelfe.

138. F. *By whoſe Commandement?*

C. Of [a] God the Father, to heare his [a] Mat. 17. 5.

his Son; and b of Christ, to search the Scriptures.

139. F. *By whose Example?*

C. Of the Church a of the Jewes, the Bereans and first Christians, who did read it in their own tongues, both in publie and in privat, for manie hundred yeares, after the death of Christ.

140. F. *By what necessitie?*

C. To learne in it the full and true a knowledge of God, b the state of our nature both in *Adam* and Christ, c the meanes of salvation, d the points of our dutie, e the manner to confound Satan, the f way to avoid all errors, and g trie the spirits, whether they be of God.

141. F. *And what mean'st thou, by the Scripture it selfe?*

C. I meane, that 'tis writ, to be read; not onely by Ministers, Doctors or learned persons; but also a by all men, for whose generall good 'twas intended, by the holie writers of it, though some of them did send their bookes unto privat Churches or men, who were then most able to make good use of them, for their owne in-

b Ioh. 5 39
a Neh. 8. 1. &c.
Luk. 4. 16. 17.
b Act. 17. 11
a Psa. 19. 7. &c.
b Ro. 15. 4.
c 2 Tim. 3. 15. &c.
d Exo. 20. 1. &c.
e Mat. 4. 4. 17.
f Mar. 12. 24.
g Isa. 8. 20.
1 Ioh. 4. 1.
a Deu. 6. 6. &c. 7. 17. 18. 19.
Ro. 1. 7.
1 Cor. 1. 2.
2 Cor. 1. 1.
Gal. 1. 2.
Eph. 1. 1.
Phil. 1. 1.
Col. 1. 2.
1 Thes. 1. 1 & 5. 27.
2 Thes. 1. 1.
Philem. 2.
Iam. 1. 1.
1 & 2 Per. 1. 1.

inſtruction and conſolation; and more carefull to keep them ſafe for all poſteritie.

1 Ioh. 1. 3. & 2. 13. &c 2 Ioh. 1. 1. Iud. 1. 1. 3. Rev. 1. 1. 3. 4.

142. F. *But ſome ſay, the Scripture is darke: and therefore no fit booke for th' ignorant and rude people.*

C. And ſo is the Sun darke to them, who have no eyes. Indeed [a] the Word of God is hid untó them, who perish, ſuch as worldlings and unbelievers are: but the faithfull and godlie find, that [b] it is a lamp to their feet, and a light to their pathes.

a 2 Cor. 4. 3. 4.

b Pſa. 119. 105.

143. F. *Is therefore the whole Scripture cleere, and eaſie to be underſtood?*

C. No: for, it containes manie deep [a] myſteries and Propheſies above the reach of our judgement, without divin revelation, or help of the learned.

a 2 Pet. 3. 16.

144. F. *How is it then call'd lamp and light?*

C. In reſpect of faith and good workes: for there we ſee without obſcuritie, what we ought [a] to beleeve and do.

a Exo. 20. 1. & Joh. 20. 31. 2 Tim. 3. 15, 16, 17.

145. F. *What's faith?*

C. A [a] willing aſſent of the mind, to the knowne Word of God; a ſtrong

a 1 Joh. 5. 24. Act. 17. 11.

ſtrong belief of what he hath reveald,
although not alwaies [b] underſtood,
ſuch as ſome Propheties & Revelati-
ons are: & [c] a faire perſuaſion, aſſu-
rance and application of all his pro-
miſes to us, through Chriſts merits.

146. F. *How comes that faith into mans heart?*

C. Both [a] by the hearing of Gods Word, and [b] by the grace and perſua-ſion of his Spirit in them, who ſhall be ſav'd.

147. F. *Since Faith is an aſſent unto the Word of God, and that this Word is that, thou call'ſt the Bible, muſt we beleeve it all? yea, beleeve it [a] with underſtanding, in points of faith and workes; not relying on other mens knowledge, and ſo [b] having an implicit faith.*

C. We muſt Father, [c] beleeve it all, [d] obey it all, though for the eaſe of children and new beginners, ſome few chiefe heads are drawne out of the whole, to be taught them, as points of meere beleefe, till they be able to learne all.

148. F. *Where are thoſe heads, or the ſumme of our beleefe found?*

C. In the Creed, call'd Symbole by

[b] 2 Pet. 1. 19.
[c] Rom. 4. 20, 21. Heb. 11. 1. 2 Tim. 1. 12. & 4. 8. Tit. 1. 2.
[a] Rom. 10. 17.
[b] Phil. 1. 29 Heb. 12. 2.
[a] Mat. 22. 29. 2 Tim. 3. 15.
[b] Heb. 2. 4 Rom. 1. 17
[c] Deut. 12. 28. Ioh. 2. 22.
[d] Rom. 1. 5

by the ancient: becauſe the profeſſion of faith is as a badge or ſigne, by which Chriſtians are knowne; chiefly when [a] love, union and good workes wait on it.

[a] Heb. 10, 23, 24, 25.

149. F. *What is contain'd in it?*

C. God the Fathers Divinitie, Paternitie, Omnipotence. The Worlds Creation and Government. Chriſts Divinitie, Filiation, Dominion. Conception, Nativitie, Paſſion, Death, Sepulture, Deſcenſion, Reſurrection, Aſcenſion, Seſſion and laſt Comming. The Divinitie, Holines, Proceſſion of the Holie Ghoſt. The Being of the Church, her Holines and Univerſalitie. The Communion of Saints. The Remiſſion of ſins. The Reſurrection of the Fleſh, and Life everlaſting.

150. F. *Having ſpoken* 124. *&c. of the Divinitie and Paternitie of God the Father; let us begin the expoſition of our Creed, by his Omnipotence. Tell me then, how he's Almightie.*

C. In that [a] he can do all he will, and that [b] nothing can oppoſe him.

[a] Pſal. 115. 3.
[b] Dan. 4. 35. Rom. 9. 19.

151. F. *Can then God do all things?*

C. If they be poſſible.

152. F. *How*

152. F. *How Child? Is anie thing impoſſible to God?*

a Mar. 10. 27. *C.* a Nothing at all, but what implies contradiction: as to make a bodie without its dimenſions, or meaſures of length, breadth, depth: or a man unreaſonable: for, that ſhould be together bodie and no bodie; and this, man and no man: which being two contradictone termes, the one muſt be true, and the other falſe: but a God can admit no falſhood, for, he's the b God of truth, and ſo can not do this.

a Rom. 3. 4 Tit. 1. 2. Heb. 6. 18. b Deu. 32. 4.

153. F. *Doe therefore ſuch things derogat from Gods Omnipotence?*

C. No: for, they fall not under the pow'r of the true and Almightie God: nay, rather he's omnipotent, becauſe he can not doe ſuch things.

154. F. *When thou ſpeakeſt of the Fathers Omnipotence, doſt thou exclude the Son and Holie Ghoſt?*

a Deu. 6. 4. Mar. 28. 9 1 Cor. 8, 6. *C.* By no meanes, Sir: for, they are likewiſe Almightie; or rather the three perſons are a one Almightie God.

155. F. *Why then is Omnipotence aſcribed*

aſcribed namely to the Father?

C. Becauſe he is the firſt Perſon, both in name and order, and therefore the firſt operation in externall actions is attributed unto him, as well as in internall; working in thoſe externall, of himſelfe,[a] by the Son and the Holie Ghoſt, as the Son doth from the Father, by the Holie Ghoſt, and this from both Father and Son. Yet I beleeve,[b] there is in all the three Perſons no prioritie of time, no diſtinction of pow'r, no difference of will, no diverſitie of wildome, juſtice, goodnes: for, all theſe things, and ſuch others, which we call proprieties or attributes in God, are properly the divin Eſſence, which can admit no diſtinction, diviſion, difference, or diverſitie.

[a] Joh. 14. 10.14.26. & 15.26.

[b] Joh. 10. 30. 1 Joh. 5. 7.

156. F. *Thy reaſon pleaſes me, and thou ſhalt adde to my delight, if thou tell ſt me, what is meant by Gods internall Actions.*

C. That, which is proper to anie of the Perſons, and can not be to the others; as to beget, to be begotten, to proceed: for, who begets, is not begotten, nor proceeds, and ſo of the others,

others, as you have alreadie ſaid, 125. to which I adde, that the Eſſence of God the Father begets not the Eſſence of the Son, (to whom yet by an eternall generation he communicates his whole ſubſtance, eſſence or being, and with him to the Holie Ghoſt:) but the perſon begets the perſon; ſo that the Father is the eternall beginning of the Perſon, and order of the Son, but not of his Eſſence and time: for I beleeve again,

[a] 1 Io. 5. 7. that [a] all the three Perſons are coeſſentiall, coeternall and coequall; that is, of one and the ſame eſſence, eternitie and dignitie, having in the unitie of ſubſtance a perſonall plurſitie, but not eſſentiall or accidentall: for, the eſſence is indiviſible, and a moſt ſimple act, which can admit no accidents.

157. F. *Thy faith is right in this: for, the Trinitie of Perſons hinders not Gods ſimplicitie or unitie; ſith he is three, not by compoſition of parts, but by coexiſtence of Perſons. But what are the externalll actions of God in which the Father workes of himſelfe, by the Son and the Holie Ghoſt?*

C. The

C. The Creation, Election, Redemption, &c. which regard the creatures. Gen. 1. 26 Pſal. 33. 6

158. F. *What beleev'ſt thou of the Creation of heaven and earth?*

C. That [a] God only by his effectuall word made immediately by himſelf, both theſe, and all elements, and creatures, [b] inviſible and viſible, Angels and men, and ſtill [c] preſerves and [d] governs them, by his power, juſtice, mercie. a Gen. 1. 1 &c. Heb. 11. 3 b Col 1. 16 c Pſal. 36 6 d Pſal. 22 28.

159. F. *Of what matter did God make all theſe things?*

C. Of nothing, Sir: for, ſome were made immediately of nothing, and others of a matter already created by him, but naturally unapt, to produce the thing made of it: firſt ſeparating that matter, then giving it a better forme, more perfection, and greater ornament.

160. F. *Why did God make the world?*

C. [a] Not to receive an addition of perfection by the creatures; for [b] he is an all-ſufficient and moſt compleat being, but [c] for his will and pleaſure and to communicate his goodnes to his a Job. 22 2 Pſal. 16. 2 b Gen. 17 1. c Prov. 16 4. Rev. 4. 11

his works, & that *d* Angels and *e* men should see his *f* pow'r, in the greatnes and riches of the world; his wisdome, in its disposition; his justice and mercie, in its government: and so should *g* blesse him, in his wondrous works.

161 F. *Since God hath made the world, how is the devil call'd* h *the God and Prince of it?*

C. Not in respect of Creation: for, he can make nothing, not so much as a drop of water; but by reason *i* of his great pow'r over the judgement and affections of worldly-minded men, and of strange things, he can do *k* by Gods permission, to afflict men, and deceive them; moving trees, houses and mountains; raising tempests, infecting the aire and bodies, bewitching mans inward and outward senses, and diverstifying the object: by which he gaines credit with fools and Infidels.

162. F. *Though such fear him, and wickedly resort to him, or to his servants in all wants: yet I acknowledge & adore only* l *the sole maker*

d Psal. 19. 1 &c.
e Rom. 1. 20.
f Psal. 8. 3 &c.
g Psal. 96. 2 &c. & 103. 1. & 104. 1. & 145. 10. & 146. 2. & 150. 6. to the end of the.
h 2 Cor. 4. 4 Joh. 14. 30
i Deut. 13. 3, 4, 15. Jer. 14. 14. *k* 2 Cor. 4. 4. Ephes. 2. 2. *k* Job. 1. 12. & 2. 7. & 42. 7.
l Gen. 1. 1. &c. *l* Psal. 135. 5, 6. Act. 4. 24.

governour of the world, Father, Son, holie Ghoſt.

C. You do well Sir, to joine the Three Perſons in the creation and rule of all things: for, as th'eſſence is common to them all, ſo are eſſentiall works. They work then together (as I have ſaid) in 'all external actions, that is, in thoſe, which regard the creatures: yet none of them took our Nature, but the Second, known and beleev'd, as God and man, by the ſweet Names of Jeſus Chriſt.

'Pſal 33. *C* Luk. 1.35.

163. F. '*What beleev'ſt thou of him?*

C. That being [a] the onlie Son of God by nature, [b] equal unto him in all things, [c] he aſſumed our fleſh, to redeem his elect, from the power of hell: and ſo is he our Lord, by right of Redemption, as well as [c] by Creation.

[a] Ioh. 20. 31. 1 Ioh. 4. 9 [b] Ioh. 10 30. [c] Ioh 1. 14 [d] Act 20. 28. [e] 1 Cor. 8. 6.

164. F. *Did not the Firſt and Third Perſons concurre with the Second, in that aſſumption?*

C. Yes certainly: for, [a] the Father did ſend the Son to take that fleſh, [b] the Son was conceiv'd in that fleſh, and [c] the holie Ghoſt form'd that fleſh,

[a] Ioh. 3. 17 [b] Gal. 4. 4. [c] Luk. 1. 35

fleſh, working from both.

165. F. *How?*

C. By his almightie pow'r.

166. F. *Was then Chriſts bodie form'd without the help or ſeed of man?*

C. I beleev't ſo: for, the virgin
[a] Mat.1.20 *Marie* [a] conceiv'd immediatly by the holie Ghoſt; that is, by the onlie power of God: as able to make this bodie without father, as *Adams* fleſh without father and mother: ſo that *Joſeph* (the reputed father of Chriſt)
[b] v.18. [b] knew not carnally that pure maid, but was (as it were) a cloak, to keep his wives reputation, from the ſlander of faithles Jewes, who would not have beleev'd ſuch miraculous
[c] Iſa.7.14 Conception, though [c] propheſied unto them.

167. F. *When thou ſaiſt that* Marie *conceived by the holie Ghoſt, thou wilt not thence inferre, that the holie Spirit was the Father of Chriſt.*

C. No: for, the holie Ghoſt begot not Chriſt, of his Subſtance, as a Fa-
[a] Luk.1.35 ther; but as a cauſe efficient [a] did
[b] Luk.1.47 make him a bodie, of the virgin *Ma-*
Rom.3.9 *ries* Subſtance, firſt purg'd by him [b] of
19.& 5.12 all that ſinfull contagion, ſhe con-
Eph.2.3

tracted

tracted from her parents, and by her actuall guilt.

168. F. *Was then Chriſt conceiv'd without ſin?*

C. [a] Yes, elſe he could not have redeem'd ſinners, but had needed a mediator; but being [b] a juſt man and perfect God in one perſon, he is a fit mediator for all men, being as [c] man, able to do and ſuffer what we were bound, both to do and endure; and as God, to give worth or efficacie to the actions and paſſions of the humanitie: [d] to remove ſin, and [e] conferre grace; to [f] bind Satan, and make us free; to change eternall death, [g] and curſe into [h] life and bleſſings likewiſe everlaſting; to [i] revive in us Gods image, and from his [k] natural enemies make us his [l] adopted children and heires.

[a] 1 Cor. 5 21. Heb. 7. 26 27. 1 Pet. 2. 22
[b] 1 Tim. 2 5.
[c] Heb. 2. 9 & 9. 26. 28
[d] Ioh. 6. 33 & 51
[e] Rom. 5 10.
[f] Heb 2. 14
[g] Gal. 3. 13
[h] Ioh. 10 28
[i] Eph. 4. 23 24 Col. 3. 10
[k] Rom. 5 10
[l] & 8. 15 16, 17

169. F. *When that bodie was thus conceiv'd, what doſt thou beleeve was then done?*

C. That in the ſame inſtant of that Conception, the bodie of Chriſt being made perfect in a moment, as the bodies of other children are, about the fortieth day of their conception,

and his Soul created by God, and in the ſame inſtant infuſed into the bodie, our nature was united with the divine, in the Second perſon of the God-head.

170. F. *Then that Infant was God and man?*

C. Without all doubt: for, the divinitie and humanitie [a] were ſo united in Chriſt, that though there was and is in that ſtrait and perpetuall union, a diſtinction of both natures, and a preſervation of their eſſentiall proprieties; the divine retaining her incommunicable [b] eternitie, [c] infinitie, [d] omniſcience, [e] omnipotence: and the humane being ſtill temporall, finit, [f] and then paſſible, having a beginning of time, and limits for [g] knowledge, power and place: yet they were both but one perſon in Christ.

a Rom. 1. 3 4.
b 1 Tim. 1. 17
c Pſal. 139. 7. &c.
d . . & .
e Gen. 17. 1.
f Mark. 10 33. 34.
g Luk. 2. 52.
h Luk. 2. 52.

171. F. *Did God receive anie addition, by aſſuming our fleſh?*

C. No addition at all: for, being [a] moſt perfect, he can receive no addition: being moſt ſimple, can admit no compoſition: and being [b] eternal and [c] immutable, can ſuffer no alter-

a Exod. 3. 14. Deut. 32. 4
b Deu. 33. 27.
c Mal. 3. 6.

ceration, nor paſſion: neither was God chang'd into fleſh, nor the fleſh into him.

172. F. *In what ſence therefore is it ſaid, that* [a] *the Word was made fleſh?*

C. In that [b] he was manifeſted in the fleſh, taking our whole nature, [c] ſoul and [d] bodie, and joining her with his, in his divine and eternall perſon: by which aſſumption and union, [e] th' immortal Son of God became the [f] mortal Son of man: and ſo *Marie* may well be call'd [g] Mother of God, though ſhe be not Mother of the God-head: for, we may ſay of Chriſt; God is man, and this man is God, 'cauſe theſe two are but one perſon: but we cannot affirme, that the Deitie is humanitie, nor on the contrarie.

a Ioh. 1. 14
b 1 Tim 3. 6.
c Mat. 26. 38.
d Rom. 1. 3
e Ioh. 3. 16
f Act. 20
g Luke 1. 43.

173. F. *Doth not then our nature make one perſon in Chriſt?*

C. No: for, it ſubſiſts not by it ſelf, but hath its ſubſiſtence or ſtanding, both for ſoul and bodie, in the Second perſon of the Trinitie: ſo that as the reaſonable ſoule and fleſh are in me but one man, that's, one perſon; ſo God and man are but one

[a]Mat.2.11 Rom.9.5 1 Cor.8.16 [a] Christ, one incomprehensible and adorable person: one altogether by unitie of person, not by confusion of substance: for, the Word did assume nature, not the person; humanitie, and not the man: otherwise there should be two persons in Christ, and so two Christs.

174. F. *All this is wonderfull!*

C. Yes dear Father, and surpasses our expression: for, as none of us [a]Isa.53.8 can declare the [a] eternal Generation of the Word of God, by the Father, without Mother: so neither our hearts can conceive, nor our tongues expresse or declare his temporal conception without Father, and his humble Nativitie.

175 F. *What dost thou beleeve of this last?*

[a]Luk.2.6 *C.* That [a] when the time was come, in which *Marie* should bring forth her divin Infant, the fruit of [i]Gen.3.15 her chast womb, and that fit [b] seed, to [s]Phil.2.7 bruise the Serpents head: then [s] God appeared to the world, in the low forme of a servant, like unto us in everie thing, except sin: and so Christ man was born; and as *Isaias* saith, a

d Child

d Child was born to us, a Son was gi- d. c.9.6
ven us, whoſe name is the Wonder-
ful, the Counſellor, the mightie God,
the everlaſting Father, the Prince of
peace, the Saviour of the world, who
in his tender love and infinite mercie
e came to ſeek me, his then loſt ſheep, e Luk.15.4
and his prodigal Son. 11 &c.

176. F. *In what place was Chriſt born?*

C. As he was a of the royal ſeed a Luk.1.32
of *David*; ſo b was he born in his b c.2.4.
Citie, call'd Beth-lehem: and as his
office was, c to make ſatisfaction for c Mat.1.21
the ſins of mankind, he d choſe a d Luk.2.7
ſtable, for the place of his birth: thus
among beaſts, e and in the forme of a e Phil.2.7.8
ſervant, humbling himſelf for them,
who f would have been as Gods. f Gen.3.5

177. F. *Being (as thou haſt ſaid,*
168 *& as I beleeve) without ſin, was he*
not free from ignorance?

C. Not from all ignorance: for,
everie ignorance is not a ſin, nor an
effect of ſin: elſe the Angels ſhould
know thoſe things, which the Scrip-
ture ſhews, a they know not, ſith they a Mar. 13
did never ſin. 32.

178. F. *But thou haſt ſaid (29)*
that

that Adams soul was indu'd with wisdom, which was in him a cleer knowledge of things, both divin and human, &c.

C. And so it was, but not of all: for, *Adam* being a finit creature, his knowledge could not be infinit.

I. 9. *Whatsoever that wisdom was in him, or is in us, thou hast likewise said* (73) *ignorance succeeds it, as an effect of sin. Sith then Christ had no sin, he should have been free from ignorance, as being in man an effect of sin?*

a Rom. 5. 12.
b 1 Cor. 15. 3.
c 2 Cor. 5. 21. Heb. 4. 15.
d Mat. 4. 2. Joh. 4. 6. & 11. 33. 35. & 12. 27. Heb. 2.
e 2 Cor. 5. 21.
f Luk. 2. 52.

C. It doth not follow so: else he should have been likewise free from death, which (without doubt) is an a effect of sin. But as we know, he b dy'd for us, though c without guilt or sin; so we may say, he had our e infirmities, both of soul and bodie, being subject to all human passions, though e without anie disorder, or rebellion to the lawes of reason. His f increasing in wisdom and waxing strong in Spirit is a good proof, that as a child and man, he was ignorant of some things, although as God, nothing was hid from him, no not the heart of man.

180. F. *When then we read, that Jesus knew all things, we must consider his person, who indeed knew all things, even in the womb: for, Christ was then an eternal, omniscient and omnipotent God: and so the whole Christ was and is still everie where, yet not according to the humane nature: but if we consider severally his two natures or substances, in their essentiall proprieties: then we must referre that speech of knowing all things, to the divin nature.*

C. I see, we must do so: for, Christ, as the Son of God, knew all things, but as the Son of man, he did not know the day of judgement: though I confesse, that his human knowledge and pow'r were great and excellent, as being infus'd and giv'n liberally to the humanitie, by th' al-knowing and almightie Divinitie. Mar. 13. 32.

181. F. *This point is worth a wise observation: for by reason of the strait conjunction of both natures in Christ, we speak [illegible] of his person, which belongeth to one nature: as, [a] The Word was in the beginning. [b] The Son of man shall be delivered to the Gentiles. This speech*

[a] Joh. 1. 1.
[b] Mat. 16. 21.

ſpeech conſiders Chriſt directly, as man; and the other, as God.

C. Then I will likewiſe give you two other, to ſhew, how that is ſpoken ſometime of Chriſt man, which is proper to the divinitie: and of Chriſt God, what belongs to the humanitie: as for the firſt, [c] No man hath aſcended into heaven, but he, who came down from heaven, even the Son of man, who is in heaven: and for the laſt, [d] God hath purchaſt his Church with his own bloud.

[c] Ioh. 3. 13

[d] Act. 20 28

182. F. *Thou doſt finely help me. Mark then my love, that both natures ſubſiſting truly in the perſon of the Word, the eſſentiall proprieties of both are common unto him.*

C. I will mark this: for, [a] Chriſt muſt not, can not be divided, being but one perſon: yet leaſt I ſhould confound his two natures, which likewiſe muſt not, can not be confounded, I will conceive that of either, which is proper to it: as for example, when I ſhall read or hear, that [b] God purchaſt his Church, with his own bloud; I'le underſtand that bloud of the humā nature: for, the di-

[a] 1 Cor. 1 13 Eph. 4. 5

[b] Act. 20 28

vin

vin retaining her proprieties, is incorporall and impaſſible.

183. F. *Yet* [a] *God did verily redeem us with his bloud.* [a] Rev. 5. 9

C. No doubt, he did: becauſe Chriſt, who is God and man, did dye for us, in his human nature: ſo that we may well ſay, that he who was God, dy'd for us, although the Deitie did ſuffer nothing. God ſuffered in the fleſh, but not with the fleſh.

184. F. *What kind of death did Chriſt ſuffer?*

C. That of the Croſſe.

185. F. *As ſoon as he was born?*

C. No: for, he liv'd above 33. years, during which time, having manifeſted his deitie, by [a] the relation of angels, [b] th' apparition of a ſtrange Star, [c] a voice thrice heard from heaven, his [d] transfiguration, and a miraculous and holie life, with manie divin inſtructions to his Diſciples and others, he was at laſt [e] caught by the Jewes, of whom he did ſuffer manie indignities, and [f] was by them led bound unto *Pilate.* [a] Luk. 2. 9 13 [b] Mat. 2. 2 [c] Mat. 3. 17 & 17. 5 Joh. 12. 28. [d] Mat. 17 2. &c. [e] Mat. 26 50. &c. [f] c. 27. 2

186. F. *What was* Pilate?

C. The Governour of Judæa, under *Ibid.*

der *Tiberius*, the Roman Emperour.

187. F. *Why is mention made of him in the Creed?*

C. To shew (I think) the time was then, [a] which had been Prophesi'd, for Christs coming and death.

[a] Gen. 49. 10.

188. F. *What did Christ suffer under him?*

C. False accusations, cruell flagellations, base derisions, and at last, a disgracefull death, upon the Crosse, between two theeves.

189. F. *And were those his greatest torments?*

C. No: for, he was in [a] a garden, and on the Crosse, [b] yea long before that time, so forsaken by his father, that his soul was heavie to death; then endaring temporally what we deserv'd to suffer eternally in hell: yet without hate to God, or repining at his justice, or despairing of his mercie, as all the damned in hell do; the deitie supporting the humanitie [c] in her temptations without sin, yet not affording her sensible comfort in her excessive griefs.

[a] Mat. 26. 38. & 27. 46.
[b] Luke 22. 50. Joh. 12. 27
[c] Heb. 4. 15

190. F. *Why was he in that co[nd]*

C. Be[cause]

C. Becauſe as *Adams* ſin was chiefly in the ſoul: for it was requiſit and neceſſarie, his Saviour ſhould likewiſe ſuffer in his: for, Gods juſtice requir'd, that ſin ſhould be puniſht in that nature, which had offended him, and in both parts of that nature: now the ſoul is one part, yea the chief part of man.

191. F. *I know, it is, and confeſſe the neceſſitie of Chriſts ſuffering in his ſoul; yet withall ſee, it is hard to conceive, how the Father could thus forſake his beloved Son,* [a] *who with him and the holie Ghoſt is one God.* [a] 1 Ioh. 5. 7.

C. Then Sir, conceive it thus; It was by withdrawing from him his gracious favour and countenance for a time: ſo that Chriſts Deitie lying ſtill (as it were) he was in his human nature expos'd unto the wrath of God, becauſe [b] he did repreſent us, [c] for whoſe ſake he was curs'd: and in that ſtate, [d] fearfulnes & trembling came upon him, and the ſorrows of hell compaſſed him about, [e] witneſs his words and bloudie ſweat, and the Angel comforting him.

And theſe ſorrows are (I conceive) the

[b] Iſa. 53. 3. &c.
[c] Gal. 3. 13
[d] Pſ. 18 4. 5.
[e] Mat. 26. 38. Luk. 22. 43, 44.

the meaning of the article of Christs descension into hell, which can not be well understood of his locall descension into those parts: for, as God, he could not descend, the Deitie being without motion; and as man,
Luk 23.43 46.53 his soul was in heaven, and his corps in the grave.

And I doe here observe, that though the Soule was separated from the bodie: (for, Christ did truIoh. 19.30 ly dye:) yet neither was separated from the person of the Son of God: for, the personal union was not dissolv'd in the death of Christ.

192. F. *I approve this exposition of that Article: yet I pray thee, to beleeve it likewise in that sence, I give it in my Preface, about the end of that Article.*

C. I beleeve it truly, desiring God
a Luk 17.5 to [a] increase and strengthen my faith
b Rom. 4 20. of all his mysteries and promises, that it be right, perfect and [b] strong.

193. F. *God grant thy wish, my Pious Child: but tell me now, what Christ did on the Crosse, besides his anguish and torments.*

a Heb. 9.14 & 10. 14 Eph. 5.2 C. [a] He did offer himself in perfect Sacrifice, for all the sins of Gods E-

lect;

lect; being himſelf as man the matter of the Sacrifice, and the Prieſt, as the Mediator, God and man: So that [b] with Chriſts ſtripes we are heal'd, that is, [c] purg'd from all ſin, and [d] free from damnation: and [e] by his voluntarie death all things were reconciled to God, whether they were in earth, or in heaven.

[b] Iſa. 53. 5.
[c] 1 Joh. 1. 7.
[d] Rom. 8. 1
[e] Col. 1. 20
Eph. 1. 10.

194. F. *Was then Chriſts death Voluntarie?*

C. Verie Voluntarie, and yet Neceſſarie. Voluntarie in reſpect [a] of his free ſubmiſſion to it: for, as he was without ſin, his bodie might have been immortall: but [b] in reſpect of Gods decree or will (for in God, theſe two, yea all things are but one, except the pluralitie of perſons) it was neceſſarie, becauſe Gods will is [c] immutable.

[a] Joh. 10. 18.
[b] Heb. 10. 7.
[c] Pſal. 33. 11. Mal. 3. 6.

195. F. *How doſt thou underſtand that place of the Reconciliation of all things in earth and in heaven?*

C. That all the dwellers of the earth, who by his grace, did, or ſhould beleeve, that he was kill'd for them; and thoſe ſpirits, who were in heaven, having beleev'd, that he ſhould

a Gen. 3. 15. b Luk. 1. 68. 73. 74. c Col. 1. 20.

come a to breake the Serpents head, and b dye for their redemption, had c their peace made with God, and heaven open them, through the bloud of his Son.

a 1 Pet. 1. 20. b Rev. 13. 8.

196. F. *Then Christ is a that Lambe slaine, from the foundation of the world.*

C. He is indeed Father.

197. F. *And how my Child? How was he slaine, before he had assum'd our flesh?*

a Act. 2. 23. b Heb. 9. 23. c Heb. 10. 1. d Gen. 22. 13.

C. a By the determinat Counsell of God, and by the legall Sacrifices of beasts, b which were figures of his passion, and c shadowes of good things to come: and before those Sacrifices, he was the Lambe slaine by faith, to all our beleeving Fathers, who (I conceive) had often d some outward signes to fortifie their faith.

198. F. *Could those Sacrifices purge the ancient from sin?*

a Heb. 10. 4.

C. *Paul* denies it, saying, a it was not possible, that the bloud of bulls and of goates should take away their sinnes.

199. F. *How did they then obtaine remission of their sins?*

a Act. 10. 43. b Heb. 10. 10.

C. By a faith in Christ, b through the

the offering of his bodie once for all, [c] beleeving, he ſhould die for them.

[c] Joh. 8. 56. Heb. 11. 24. &c.

200. F. *And what's become of all thoſe Sacrifices?*

C. [a] They were aboliſht by the death of Chriſt, and likewiſe part of the old Covenant.

[a] Ioh. 19. 30. Col. 2. 14.

201. F. *What doſt thou meane by th'old Covenant?*

C. [a] An alliance 'twixt God and the Fathers.

[a] Gen. 17. 7.

202. F. *VVhat did God promiſe in this part?*

C. [a] Favor and bleſſings to his people.

[a] Ibid.

203. F. *Upon what conditions?* *

* I meane not here the Covenant of Works made with *Adam* at firſt, but th' Alliance of Grace, made with him after his fall, renewed with *Abraham*, *Moſes* and the Iſraelites. I know, manie are now buſie about that Covenant of Works; but beleeving it a ſowre grape, which ſets manie mens teeth on edge, (Ier. 31. 29.) I will not put it to my mouth, being content to beleeve my *free* iuſtification by Gods grace, through the redemption, which is in Chriſt Ieſus, *Rom.* 3. 24. &c. without the Workes of the Law, V. 28. of which yet I will be zelous, *Tit.* 3. 14. knowing, that they, who have beleeved God, muſt be careful

full to ſhew their faith, by their good works, *Tit.*3.8. *Jam.*2.18. to the glorie of their Heavenlie Father, *Mat.*5.16.

a Deut 18. 15. Heb.2.4 b Gen.17. 10 Deut. 4. 1. 2. c Heb.7. 11.&c & 10.9,10 b & 10.1. c Col.2.17 a Heb.9.15

C. [a] Of faith in Chriſt, obedience to Gods morall Lawes, and duly obſervance of the [b] Circumciſion, Sabbats, and all legall ceremonies.

204. F. *Why* [a] *were theſe aboliſht?*

C. For [b] their imperfection: and becauſe [c] Chriſt the ſubſtance was come, of whom they were ſhadowes.

205. F. *In ſpeaking of the Old Covenant, thy ſpeech hath relation to* [a] *the new Alliance.*

C. It hath, and by it I meane the Goſpel.

206. F. *Doth God promiſe in it what he did in the Old?*

a Ier. 31. 31.&c.

C. He doth; yea, in [a] greater meaſure.

107. F. *Upon what conditions?*

a Mar. 16. 16. b Mat. 28. 20.

C. Of the ſame [a] Faith and [b] Obedience.

208. F. *When did the New begin?*

a Ioh.19. 30. b Heb 9. 16.17. c Col.2.17

C. [a] At the death of Jeſus, by whoſe blond and death it was [b] ſeal'd and confirm'd: and who is [c] the ſubſtance of both.

209. F. *Then thoſe two Covenants agree.*

C. They

C. They doe in manie things, yet differ in ſome points.

210. F. *Shew me ſome of their agreements.*

C. Then looke on God, and the Scripture: conſider faith and workes, and ſeeke their end and promiſes: for, both ſhew the ſame [a] God and [b] Chriſt, are grounded on the ſame [c] Scripture, require the ſame [d] Beleefe, and command the ſame [e] morall workes: having for common end [f] Gods glorie, and [g] mans ſalvation through Chriſt, and promiſing felicitie.

211. F. *Finely ſpoken: and in what doe they diſagree?*

C. In that [a] the old was given by *Moſes*, and the new by Chriſt: [b] that the old was for one Familie or Nation; and the new belongs unto all: that the [d] Law was graven upon ſtones, and now [e] is written in our hearts: that the Law is [f] naturally knowne; and the Goſpel [g] by Gods revelation: that the Law taught [h] workes in the firſt place; and the Goſpel, [i] faith: that [k] the old was dedicated with the bloud of calves

[a] Deut. 6 4 Mat. 4. 10.
[b] Ioh. 5. 46
[c] Mat. 22. 29
[d] Act. 16. 22. 23. Rom. 4. 11.
[e] Exod. 20. Mat. 5 17. & 22. 37.
[f] 1 Cor. 6. 13 & 7. 1.
[g] Gal 3. 14 22

[a] Ioh. 1. 17
[b] Pſa. 147. 19. 20.
[c] Mat. 28. 19
[d] Exo. 31. 18.
[e] Ier. 31. 33.
[f] Rom. 2. 14.
[g] Mat. 11. 25. & 16. 17.
[h] Deut. 4 5
[i] Hab 2. 4. Gal. 5. 6
[k] Heb. 9. 18. 19.

and of goates, and the l new was confirm'd with the bloud of Jesus: and that the old had m the Circumcision, n paschall, Lambe, Ceremonies and manie Sacrifices: whereas the new hath instead of the two first o Baptisme and p the Lords Supper, but no q Ceremonies nor r Sacrifices.

l Mat. 26. 28. Heb. 9. 12.
m Gen. 17. 10.
n Exod. 12. 3. &c.
o Mat. 28. 19.
p & 26. 26.
q Col. 2. 16 &c.
r Heb. 10. 8, 9, 10, 11.

212. F. *What? None at all?*

C. s None, but Christs bodie in his death.

s Heb. 10. 10. 14.

213. F. *What's then the Sacrament, commonly call'd the Lords Supper?*

C. No Sacrifice, taken in a *strict* sence.

214. F. *Why my good Child? Is it not a religious action, and* t *ordained by God?*

t Luk. 22. 19.

C. I grant, it is, Father: yet 'cause it wants a visible oblation, which be destroy'd in it, and presented to God, either for purgation or thanksgiving, 'tis not *strictly* a Sacrifice: for, bread and wine are not destroy'd in the administration of the Sacrament, but in the stomachs; and they are not presented to God, but to us: neither is that Sacrament ordain'd by Christ, for purgation of sin, but u for memorial

b 1 Cor. 11 26.

moriall of his death: for, *c* without effusion of bloud, there is no remission of sin; and in that Sacrament, no bloud is shed, no bodie kill'd: for Christ, who's said, to be there sacrifi'd, *d* can dye no more.

c Heb. 9. 12.

d Rom. 6. 9

215. F. *This word* strictly *makes me conceive, that it may be a Sacrifice, in a large signification.*

C. Yes Sir: for, we may well call Sacrifice, *a* whatsoever is religiously done, to unite us to God.

a Rom. 12. 1. 1 Pet. 2. 5. *a* Heb. 13. 16. *b* Psal 51. 17. *c* Heb. 13. 15.

216. F. *Then fasting to tame our lewd flesh*; a *almes given for meere charitie*; b *sorrow for sin, from a broken and contrit heart*; *prayers made unto God, and* c *praises sung to him, are in this sence sacrifices pleasant to God.*

C. I acknowledge them such: and so are all good instructions to our nighbours, persuasions to vertue, and dissuasions from vice, if Gods glorie be sought in them: and so likewise is that great Sacrament, in *d* which and in *e* Baptisme there is an union made of faithfull soules with God.

d 1 Cor. 10 16. *e* Rom. 6. 3.

217. F. *Is it then in this sence, that*

it is call'd a Sacrifice, by the ancient writers?

C. Yes, and for another reason; *a* because it is a holie signe, and memorall of the true sacrifice of Christ *b* once offered on the Crosse, for the sinnes of manie.

a 1 Cor. 11 26.

b Heb. 9. 26. 28.

218. F. *But since sins continue, should not that Sacrifice be renew'd?*

C. No: for, *a* Christ by that one offering of his bodie, hath perfected for ever those, who are sanctifi'd: so that his death is a full satisfaction, for the sins of all the faithfull, from the Creation of the World to its Consummation.

a Heb. 10. 12. 14.

219. F. *Is then Christs death such full satisfaction, that ours is not requir'd?*

C. Yes verily: for, *a* 'tis full and perfect; and besides that fulnes and perfection, our satisfaction to Gods justice is both impossible and needles.

a Heb. 7. 25 &c. & 9 11 &c. & 10. 12. 14 &c.

220. F. *Why impossible?*

C. Because it is *a* finit; whereas our debt is infinit. Besides, all we can suffer or offer is nothing, *b* to what is due to the least sin. Who can then satisfie, for those thousands of grievous transgressions?

a Iob 35. 5 &c. & 9. 3 *b* Ps. 139. 2. Micah. 6. 6.

221. F.

221. F. *Not I, not I, may each man ſay. And why needleſſe?*

C. Becauſe our ſins are ſo forgiven us in Chriſt, that *a* God will remember them no more. *a* Heb. 10 17,18

222. F. *Then the guilt is not only forgiven, but we are alſo free from the pain due to us for ſin.*

C. Saint *Paul* ſeems to ſay ſo, when he affirms, that *a* there is no condemnation to them, who are in Chriſt Jeſus. *a* Rom. 8. 1

223. *Why then do we ſuffer pains, diſeaſes and afflictions? Are they not puniſhments, for our paſt tranſgreſſions, and ſo ſatisfactions for ſin?*

C. They are effects of ſin, but no ſatisfaction for ſin: they are rather *a* ſummons to repentance; *b* warnings for a more godlie life; *c* trials of our fidelitie; *d* ſignes of Gods love to us; meanes to untie our affections, from the things of this world; raiſe our thoughts unto a better, and ſo diſpoſe us to dye well. *a* 2 Cor. 7. 12 *b* Iob 36 8. &c. Hoſ. 5. 15 *c* Iob. 1. 11 & 2. 5 *d* Prov. 3 12. Heb. 12. 5 &c.

224. F. *So ſaiſt thou Child, and I dare believe thee: yet, can this be true in all men? Can Children, fools, and*

and mad perſons make ſuch uſe of their afflictions?

C. I know not, what to ſay.

225. F. *I beleeve, thou knoweſt not: for,* a *death being the wages of ſin, and* b *pains th' effects of it, and attendants on it, it muſt follow, Chriſt did not ſuffer death, to free us from them in this world.*

a Rom 6. 23
b Deut. 28 15. &c.

C. It followes indeed ſo: for, his chief end was *a* to ſave us, from the deſerved damnation of hell, and not to make *b* Gods decree voide, in eaſing us here of all grief, and keeping us from death; which grief and death we muſt indure patiently, not proudly: as the wages of ſin, and not ſatisfactions for it.

a Ioh. 5. 24
b Gen. 3. 16 &c.

226. F. *Have then our bodies no benefit, by the death of Jeſus?*

C. Yes, as *a* th' exemption of the Ceremonial Law, whoſe obſervance was hard, even unto the fleſh, and *b* aſſurance of their glorious Reſurrection.

a Eph. 2. 15 Col. 2. 14
b 2 Cor. 5 12

227. F. *And what benefits have our Soules?*

C. *a* The exemption of the ſame Law, which kept them *b* in bondage,

a Eph. 2. 15 Col. 2. 14 b Rom. 8. 15

the

the remiſſion of ſins, *c* and our reconciliation to God, courage in afflictions, boldnes in death, and a *d* ſure hope of everlaſting life.

c Rom. 5 10
d 1 Ioh. 4. 9

228. F. *How is Chriſts death an aſſurance of thy Reſurrection, when rather it ſhould put thee in mind of thy future diſſolution?*

C. In that by Faith I follow him, from the Croſſe to the grave, *a* where beholding his Corps, and curſing ſin, the author of his death, I ſee *b* in the morning of the third day of his buriall, his glorious Soul re-united to the bodie; and ſo Jeſus my *c* life and *d* hope riſing in triumph from the dead, having by his perfect obedience to the whole law of God, and by his painfull life, fearfull anguiſh, cruell death, and humble Sepulture, ſubdu'd for me *e* ſin, *f* death, and *g* hell, and purchaſt *h* grace, *i* life, *k* heav'n.

a Mat. 27 60
b Mat. 28. 2 &c.
c Col. 3. 4
d 1 Tim. 1 1
See the prooſes of this in *pag.* 454. & 455
e Tit. 2. 14
f 1 Cor. 15 55. &c.
g Mat. 16 18
h Eph. 2. 5.
i Col. 3. 4
k Heb. 1. 9

229. F. *Thou beleev'ſt then, that Chriſt roſe from the dead.*

C. I beleeve it, and withall much rejoyce at it.

230. F. *Why Love?*

C. Becauſe I ſee, that he, who did ſo

so much for me, that is, *a* in my stead, and for *b* my example, appear'd then most glorious, in his humanitie, *c* and shewed forth his divin Majestie, hid before that, *d* under the shape of a poor man: and that *e* my flesh, my verie flesh shall likewise rise in the last day, to *f* share in that everlasting felicitie, *g* he hath purchast me his servant, whose *h* justification was compleated by his Resurrection, and *i* Salvation assur'd.

231. *Must thou then rise, because Christ is risen again?*

C. Yes without doubt: for, the members must follow their head; and *k* Christ is the first fruits of them, who sleep.

232. F. *And shall thy resurrection be like his?*

C. Not in this thing; that Christ did *a* by his divin power raise his bodie *b* untoucht by corruption: whereas mine being corrupt, shall be raised, not by me, *c* but by Christ.

233. F. *How then?*

C. In that mine shall rise, as his did (though not so perfectly) *a* glorious, *b* Immortal, Incorruptible, *c* Im-

a Mat. 26 28 Rom. 5. 8 *Heb.* 9. 26 28 1 Pet. 1. 18 &c. & 2. 24
b & 2. 21
c Luk. 24 26.
d Philip. 2 7
e Iob. 9. 26 27. 1 Thes. 4 16
f 2 Tim. 2 12
g Heb. 10 19
h Rom. 4 25
i 1 Pet. 1 3, 4
k 1 Cor. 15 20.
a Joh. 2 19
b Act. 2 31
c Ioh. 6 40
a Philip. 3 21
b 1 Cor. 15 53.

c Impaſſible, Agile: yet retaining the eſſentiall proprieties of a bodie; as, to be *d* viſible, *e* palpable, and containd in a place, and likewiſe have his quantitie and dimenſions or meaſures, in length, breadth, depth.

c Rev. 7. 16 & 21. 4
d Ioh. 20 20
e v. 27

234. F. *How Glorious?*

C. a As the Sun in me, without anie blemiſh: and in Chriſt, as much as a corporall creature is capable of ſplendor and perfection, being likewiſe in the ſoul ſo perfect, that *b* ſhe is far above Angels in glorie, honor, knowledge and pow'r.

a Mat. 13 43.
b Luk 22 69 Rom. 8. 34

235. F. *By Immortall, thou underſtand'ſt that, a which can not dye; but hath a perpetuall being.*

a Luke 20 36

C. Yes, and by Incorruptible, that, *b* which can not be conſum'd nor diminiſht.

b 1 Cor. 15 54

236. F. *Shall we then need no meat?*

C. a No: for, naturall heat ſhall have no pow'r over our incorruptible ſubſtance, but all the humors ſhall agree in its preſervation.

a Rev. 7. 16

237. F. *Is not Impaſſible, that, which can not ſuffer?*

C. a E'en

a Rev. 21. 4

C. *a* E'en ſo Father: and by Agile, I meane a rare activitie and ſtrength of all the lims, and great ſubtilitie of the ſenſes: ſo that our bodies

b 1 Cor. 15 44.

ſhall be *b* as ſpirituall, having ſpirituall qualities, yet without loſſe or mutation of their neceſſarie matter, and convenient ſhape.

238. F. *Shall all mens bodies riſe with thoſe fine qualities?*

C. Not certainely with all, but at

a 1 Cor. 15 52.

leaſt with *a* Immortalitie: for, reprobat ſhall never die, their ſoules leaving their bodies; but ſhall live,

b Mat. 25. 46.

b to endure everlaſting torments:

c Rev. 21. 4.

whereas th' Elect onelie ſhall be *c* free from paſſion, ſorrowes, paines; and inveſted with glorie and agilitie.

239. F. *What underſtandſt thou by th' Elect?*

a 2 Theſ. 2. 13.

C. Thoſe happie men, *a* God hath choſen to ſalvation, and

b Rev. 20. 6.

b have part in the firſt Reſurrection.

240. F. *What is this firſt Reſurrection?*

a Eph. 4. 23 &c.

C. A *a* renovation of Gods Image in man,

b Col. 3. 1. to 10.

b a riſing from the death of ſin into the life of grace.

241. F. *Then I perceive, this Reſurrection*

rection is, when man (by Gods grace) forſakes ſin, and ſerves him in all holines: and as Paul *ſaith,* a *ſets his affections upon things above, not upon things on earth.* a Col. 3. 1. 2.

C. 'Tis ſo: and the ſecond Reſurrection is a Reunion of the ſoule and bodie, who ſhall therefore be reunited; *b* that the whole man receive, according to what he hath done in his bodie, and in this life: either *c* the reward of his wickednes, or *d* the effects of Gods mercie. b 2 Cor. 5. 10. c Mat. 25. 41. &c. d Luk. 12. 32

242. F. *When ſhall this Reſurrection be?*

C. When Chriſt ſhall come againe from heaven. Mat. 25. 31

243. F. *Is then Chriſt in heaven, thinkeſt thou?*

C. As Chriſt is God, *a* he was, is, and ſhall from all eternitie be everie where: but as he is both God and man, he Aſcended into Heaven. a Pſal. 139. 7. &c.

244. F. *Why doſt thou ſay, he Aſcended, when 'tis in the Scripture,* a *that he was taken up?* a Act. 1. 9.

C. As Chriſt roſe from the grave by his divin power; ſo he Aſcended; *b* a phraſe alſo of the Scripture: b Eph. 4. 8.

ture; yet Angells might as well carrie him up into heaven, as *c* one of them op'ned his grave, not to helpe him, but rather to ſhew us their ſubmiſſion to him, *d* whoſe Miniſters they are.

c Mat. 28. 2.

d & 24. 31.

245. F. *When was Chriſts Aſcenſion?*

C. Fourtie dayes after his Reſurrection.

246. F. *Why did he remaine here ſo long?*

C. a To ſhew himſelfe alive, by manie infallible proofes, and alſo teach his Diſciples, what pertained to Gods Kingdome, as being their *b* Doctor and Law-giver.

a Act. 1. 3.

b Mat 23 10. & 28. 19. 20.

247. F. *Into what heav'n did Chriſt Aſcend?*

C. To the higheſt, or as holie Paul ſaith, *a* above all the heavens.

a Eph. 4. 10

248. F. *In what place is he there?*

C. The Scripture ſayes nothing of it: therefore no man can reſolve this: onlie I ſay, Chriſt is there in ſome glorious place, and as man can not be in two, at one and the ſame time. Yet I ſay not, he is ſtill in one place; but that at once he's but in one.

249. F.

249. F. *But thy Creed ſaith, that Chriſt ſitteth at the right hand of God the Father; canſt thou by that gueſſe of the place?*

C No otherwiſe then this: that Chriſt is neere or in that place, where God (*a* though contain'd in no place) ſhewes his glorie, and reveales himſelfe more fully, then he doth in anie. *a* 1 King. 8. 27. Ier. 23. 24.

250. F. *But what is meant by Gods right hand? Doſt thou not ſay, that God hath no bodie?* 111.

C. I have ſaid it: therefore by Chriſts Seſſion at Gods right hand is meant, that he is in heaven above Angells and Men, having receiv'd glorie and power next to Gods, in his human nature, though in all things he be *b* equall to the Father and Holie Ghoſt. *a* Mat. 28. 18. Luk. 22. 69 Heb. 12. 2. *b* Ioh. 10. 30.

251. F. *When thou ſpeakeſt of Chriſts equalitie, thou conceiv'ſt him in his Perſon, which is eternall and divin.*

C. Yes Sir: for, ſhould I conſider his two Natures ſeverally, it ſhould be as improper to ſay, that Chriſt did as God receive equalitie of glorie with the Father and Holie Ghoſt: for, he *a* had it from all eternitie; as *a* Ioh. 17. 5

blaſphemous to thinke that he, as
b Ioh.14. 27 man, *b* be equall unto them.

252. F. *Thou doſt therefore conceive, that in ſpeaking of Chriſts Aſcenſion, Seſſion and Coming againe, that is attributed wholy to his perſon, which is onely proper to one of his natures, that is, to the human, concerning motion, ſtanding, place.*

C. I conceive it in that faſhion.

253. F. *When ſhall Chriſts coming be?*

a Mat. 13. 40. b 2 Pet. 3: 12. *C* In the *a* end of the world, when, yea before, the *b* heavens being on fire ſhall be diſſolv'd, and the elements ſhall melt with fervent heat.

254 F. *How ſhall he come?*

a Mat. 24. 30. b Joh. 5. 22 *C. a* In the clouds of heaven, with pow'r and great glorie, as he *b* to whom all judgement is committed by the Father.

255. F. *And whither ſhall he come?*

a 1 Theſ. 4 17. *C.* Some thinke, into, or at leaſt in the *a* clouds over the vale of *Joſaphat*, which is neere thoſe places, in which he did ſuffer diſgraces, torments, death, and was ſeen laſt.

256. F. *Suppoſe that be the place, what ſhall Jeſus doe there?*

C. Judge

C. Judge all men, Quick and Dead. Act. 10. 42.

257. F. *All men muſt dye: why is therefore that diſtinction of quick and dead?*

C. Becauſe in the laſt day, ſome men ſhall ſuddenly, yea in a moment be chang'd from their corruptible to an incorruptible ſtate, which ſhall be unto them inſteed of death, although they ſhall not dye, but be taken for quicke. 1 Cor. 15. 51. &c.

258. F. *And for the Dead, what ſhall become of them?*

C. *a* They ſhall all riſe, by the power of Chriſt: for, they ſhall all be judg'd alive. *a* Mat. 25. 31. &c. Ioh. 5. 28.

259. F. *But to what end ſhall that generall Judgement be, ſith all men are judg'd after death?*

C. For a generall *a* manifeſtation of Gods mercie and juſtice towards men: for a *b* finall and totall ſubjection of the Devill and his members. *a* Mat. 25. 34 &c. Rom. 2. 5. &c. Rev. 20. 12 *b* 1 Cor. 15 24.

260. F. *How ſhall Chriſt appeare then?*

C. In his human natue, clothed with beautie, glorie and majeſtie. Mar. 13. 26

261. F. *Yet the Scripture doth ſpeak,*

a Ioh. 19. 37. *as if a Chriſt ſhall then have his wounds.*

Ioh. 20. 27. *C.* He had them after his Reſurrection, and ſo hath ſtill and ſhall have then, and then will (I thinke) ſhew them all; that the elect may ſee in them the cauſe of their free ſalvation, and the reprobat read in them the ſentence of their deſerv'd damnation.

262. F. *But ſhall thoſe wounds be no diſgrace to Chriſts bodie?*

C. Rather an ornament: for, they are no markes of imperfection, but tokens of his affection. Beſides, they are certainely as glorious and faire, as th' other parts of his bodie.

263. F. *Shall then the blind, deafe, lame and weak riſe as they were, in their life?*

1 Cor. 15. 50. *C.* No: for, as fleſh and bloud cannot inherit the Kingdome of God, nor corruption inherit incor-

1 Cor. 15. 42. 43. 44. 53. ruption: ſo bodies ſhall be purg'd from all groſſenes, weaknes, imperfection and corruption.

264. F. *And ſhall it be then the ſame fleſh?*

C. Yes, as 'tis the ſame gold after

'tis

'tis tri'd, as it was with the droſſe.

265. F. *But our fleſh daylie decreaſing by naturall heat, and increaſing by food, what ſhall it be at the Reſurrection?*

C. All ſuperfluitie being cut off, it ſhall be then (as I conceive) the ſame it was, when we were in full growth and ſtrength; yet refined, as I have ſaid, 263.

266. F. *And how ſhall Children riſe, who dye before they can attain mans perfection?*

C. God by his pow'r may adde to them, what they wanted.

267. F. *Shall the dead riſe altogether at once?*

C. They ſhall, yet the faithfull having the precedence; and ſhall be judg'd all at one time. 1 Cor. 15 23 1 Theſ. 4 16.

268. F. *And how ſhall they be judg'd?*

C. According to their workes. 2 Cor. 5. 10

269. F. *Shall then our workes be the cauſes of ſalvation or damnation?*

C. Not of the firſt: for, by *a* Chriſt we are ſav'd, or *b* damned for our infidelitie and ſins: *a* 2 Tim. 1 9 Tit. 3. 5 &c *b* Mark 16 16

270. F. *What, Child? If we be damn'd* Rev. 21. 8

damn'd for ſins, can we not be ſav'd for good works? If we may fall, can we not riſe?

C. No certainly Father: for, our fall is naturall, but our riſing above nature.

2 Beſides, our ſins are ours by *a* natural propenſion, & *b* voluntary election & commiſſion: but our good works *c* proceed from God, who *d* gives both the will and the deed.

a Pſ. 51. 5 Rom. 7. 14
b Eph. 4. 19
c Eph. 2. 10
d Phil. 2. 13

271. F. *What's the meaning of this?*

C. That by Gods onlie grace *a* in Chriſt, we are willing and able to do good.

a Ioh. 5. 5

272. F. *Have we then no merit, for which the Iudge may reward us?*

C. Not of our own: for, *a* our beſt works are mixt with ſin, *b* our cleaneſt robes moſt foul.

a Iſa. 64. 6
b Rev. 7. 14

273. F. *How then ſhall they be waſht?*

C. *a* In the bloud of Gods Lamb, beleeving, it was ſhed for us.

a Rev. 7. 14

274. F. *Yet Life everlaſting, another Article of faith, is cal'd a* a *Crown of Righteouſneſſe, and a* b *Reward.*

a 2 Tim. 4. 8
b Mat. 5. 12

C. It

C. It is indeed a Crown of Righteouſnes, but of Chriſts, not of ours: for *c* it is due to his actions and ſufferings, and ſo to us, becauſe he did act and ſuffer for us. 454, 455.

c Luk. 24 26

275, F. *I like well this borrowed expoſition: but how is that Life a Reward?*

C. In reſpect of Gods free promiſe and great bountie: for, to awake our drowzie ſouls, he *a* promiſes moſt glorious things to them, who both *b* beleeve in him, *c* love him, and *d* keep his holie lawes: but otherwiſe it is an heritage, and ſo it is call'd *e* the reward of inheritance which all the faithfull may challenge.

a Luk. 6 35
b Jo. 3. 15
c Jam. 1. 12
d Luk. 11 28
e Col. 3. 24 Eph. 1. 14

276. F. *By what right?*

C. Of adopted Children, and by lawfull purchaſe.

Rom. 8. 15 17

277. F. *What purchaſe doſt thou mean?*

C. Of Jeſus our brother, who by his righteouſnes and bloud hath bought it, for all Gods Elect.

Phil. 3. 9 Heb. 10. 19 20

278. F. *Thou therefore beleev'ſt not, that our own works be they never ſo good, may a merit life everlaſting.*

a Deut. 9 4. &c.

C. Four reaſons hinder my belief, in that preſumptuous point of Roman Religion.

b Rom. 11 35 1 Cor. 4.7 & 6.19 Phil. 1.29
1 Becauſe *b* all our good works are a gift of Gods grace, and therefore due to him, as the fruit of his tree and ſoil.

c Pſ. 16.2 Mic. 6.6,7
2 Becauſe *c* God hath no need of them.

d Rom. 8 13
3 Becauſe, *d* there's no proportion or equalitie betwixt the work and the reward: and laſtly

e Luk. 17 10 f Gen. 32 10
4 Becauſe (lets all do what we can) we are but *e* unprofitable ſervants, and *f* unworthie the leſt of Gods mercies.

279. F. *Yet Chriſt ſhall then call the Elect, to the poſſeſſion of his kingdome, a for their works of mercie. What therefore canſt thou ſay to this?*

a Mat. 25 34. &c.

C That though heav'n be not giv'n for work, ſith we ſee *b* 'tis prepar'd *c* from the foundation of the world: and that there be ſome works more excellent and neceſſarie, then thoſe, Chriſt ſhall ſpeak of; yet he doth declare by ſuch words, that *d* mercie ſhall be ſhew'd him, who ſhewes mercie.

b Rom. 11.6 Eph. 2.8.9 c Mat. 25 34 d Mat. 5.7

280. F. *Yet Chriſt ſhall ſay, that it is for their works.*

C. Let it be ſo: yet that *for* doth not ſhew the impulſive or meritorious cauſe of their felicitie; but is a ſign, that heaven belongs unto them, who have done thoſe and all other good works, which are well call'd by an old Monk, Signs of Predeſtination, preſages of glorie, *a* a way to the kingdom, but not the cauſe of our coronation. *a* Eph.2.10

281. F. *Can we make the ſame conſtruction of Chriſts ſpeech to the Reprobat?*

C. We can not: for, their ill works and infidelitie being wholy theirs, *a* are the onlie cauſes of their condemnation into the *b* lake of fire, though their reprobation be *c* the free will of God, *d* for the declaration of his juſtice; of which declaration, damnation is a mean: for, in it we ſee that juſtice. *a* 2 Theſ.1 8,9 *b* Rev.21.8 *c* Pro.16.4 Mala.1.2 3 *d* Rom. 9 21.&c. & 11.7

282. F. *What mean'ſt thou by this lake of fire?*

C. The fearfull tortures of the *a* fleſh, and deſperat griefes of the mind, by which the Lord ſhall for ever *a* Mark.9 43,44 Rom.2.8 9 Rev.20.10

ver puniſh in hell their infidelitie and
b Mat. 25 41 rebellion *b* with the Devill and his Angels.

283. F. *When ſhall Reprobat go thither?*

C. After the Judge hath pro-
Mat. 25. 41 nounc'd their ſentence, Go you curſed, &c.

284. F. *And the Elect, whither ſhall they go then?*

Mat. 25 34 *C.* Up to heaven with Chriſt, to reign eternally with him.

285. F. *Were they not there before, and likewiſe the wicked in hell?*

C. No doubt, they were: for from the beginning to the end of the world, the Souls of men were, are, and ſhall be, as ſoon as they leave
a Luk. 23 43 Act. 7. 58 2 Cor. 5. 1 8 Phil. 1. 21 23 their bodies, either caried *a* into heaven, or exil'd into hell: but at the Reſurrection, being re-united to thoſe bodies, their own verie bodies, all men ſhall go after the Judgement to the place appointed for them: ſome into hell, for their want of Faith & good works; and others to heaven, for and by the merits of Chriſt, as 'tis alreadie ſaid.

286. F. *What thou ſaiſt of the ſudden*

ſudden carriage of faithfull ſouls into heaven, is againſt the Doctrine of manie learned men, both Ancient and Moderne.

C. It is indeed 'gainſt their Doctrine: yet in this I am orthodox, of a right faith and true beleefe.

287. F. *Thou underſtand'ſt then what I mean.*

C. I think, you mean that place, in which the ſouls of the faithfull who lived before Chriſt, were ſaid to be kept, till his death, or (as others have dreamt) till the general Reſurrection.

288. F. *I mean that, and two other more, in one of which, the ſouls of Children unbaptiz'd are detain'd, as thoſe writers teach: and in th'other, the ſouls of thoſe, who have not made here full ſatisfaction for their ſins, are burnt for certain time, yea for thouſands of years. Now therefore Child, tell me thy opinion cōcerning theſe three things.*

C. I will Father, and hope, God ſhall enable me, to do't with your approbation.

289. F. *I'le love thee the better for it. Let me then hear, what thou think'ſt of the firſt.*

C. Thoſe, who liv'd before Chriſt in the belief of his coming, and in obedience to Gods law, were (doubtles) after death *a* receiv'd into heaven, by vertue of his ſacrifice, as well as we are now, at our diſſolution: for, Chriſts merits were then preſent to God for them, as being *b* the Lamb ſlain from the beginning of the world, to make their reconciliation with God.

a Iſ.57.1,2 Luk.23.42 43

b Rev.13.8

a Iſa. 8. 20 Deut.4.2 2 Tim.3 16

Beſides, in the Scripture, *a* which is the Chriſtians rule, we can find no ſuch place, as that *Limbus Patrum*, nor anie one for Children not baptiz'd.

a Luk. 16 22. &c.

290. F. *No? What was then* a Abraham's *boſome*?

b Rom. 4 11

C. Heaven it ſelf: for, as *b Abraham* was the father of the faithfull; ſo his boſome was taken for the place, where they found eaſe, reſt, comforts and pleaſures.

291. F. *Doth that warme and pleaſant boſome, or that glorious heaven contain likewiſe the ſouls of thoſe, who dye without baptiſme, of thoſe infants who receive not the ſigne of Gods alliance with them?*

C. If

C. If Parents be faithfull, *a* their elect Children are under the Covenant of God, although they want the ſigne of it. Who will ſay, that Jewiſh infants dying before their Circumciſion (*b* ordain'd to be made the 8 day) were confin'd to ſuch place, as it is fondly forg'd for ours, to whom thoſe *c* promiſes belong, which are made unto us? *a* Gen. 17 7 *b* Gen. 17 12 *c* Act. 2. 39 Rom. 4. 16

292. F. *What are thoſe promiſes?*

C. They are manie; but the chief are, of Adoption in Chriſt, and ſo of everlaſting life. Rom. 8. 15 &c.

293. F. *But Originall ſin ſtops to Infants the way of bliſſe.*

C. No, if it be waſht out.

294. F. *And how can it be waſht, ſeeing, they dye without baptiſme?*

C. The water of that Sacrament doth not waſh it away: 'tis but a holie *a* ſigne of the bloud of Jeſus, *b* by which the ſoul is clens'd. *a* Act. 22 16 *b* 1 Ioh. 1. 7

295. F. *But God hath ordain'd it, for remiſſion of ſin.* Mat. 3. 11 & 28. 19

C. I grant and beleeve that: yet he is not ty'd to the meanes. Where water is wanting, *a* Gods Spirit, *a* Ioh. 3. 8

and

and *b* Christs bloud may supplie that want. Papists holding with us the Baptism of the *c* Spirit, of *d* Doctrine and of *e* Bloud, that is of the graces of God, the predication of his word, and of death suffred for his truth, should not esteeme their Children damn'd, 'cause they have not receiv'd the baptisme of water, which is not absolutly necessarie to salvation, and which yet no Christian must contemn, or differre without cause. Let them build their mistrust on their own infidelitie, idolatrie and presumption; not upon the want of a Sacrament, which in it self is not necessarie, but in respect *f* of Christs precept, which must never be contemned.

b 1 Ioh. 1. 7

c Act. 1. 5
d Act. 18 25
e Mat. 20 22

f Mat. 28 19

296. F. *Thy Reasons please me well: proceed therefore, and put out (if thou canst) the new fire of Purgatorie.*

C. Christs bloud does it: for, *a* it clenses us from all sin. There can be no Purgatorie, which be not derogatorie from the *b* all-sufficient satisfaction of Christ, and *c* injurious unto his infinit merit.

a 1 Ioh. 1. 7 Rev. 1. 6 &7. 13 &c.
b Isa. 53. 4 5 Rom. 8. 13 14 Gal. 3. 13
c Gal. 2. 21

Besides, if *d* our voluntarie suffer-

d Rom. 8 18

ings

ings can never be ſatisfactions to Gods juſtice for ſin, as I have ſhew'd (219.&c.)how could he take that for payment, which we ſhould ſuffer 'gainſt our will? for, in Purgatorie, Free-will loſeth its ſtrength, or man hath no free will, as our adverſaries themſelves confeſſe.

And again, when you call that fire new, it is almoſt as much, as to ſay, 'tis no fire: for, being found of late, and not by Chriſt, nor his Apoſtles; not known, nor felt, nor fear'd by the ancient Jewes and Chriſtians, it muſt vaniſh.

297. F. *In thy ſecond member, thou haſt ſpoken of Free-will: What is it?*

C. A libertie and pow'r, both to chuſe good, as it is pleaſant unto God, and ſhun that ill, which is contrarie unto him.

298. *Have we anie ſuch libertie and pow'r?*

C. Not now ſince *Adams* fall, and in the ſtate of ſin before we be regenerat: for, the *a* imagination of mans heart is evill from his youth: how then can we either *b* chuſe, or do

a Gen. 8. 21

b Phil. 2. 13

c Mat.7.18 do good? Can *c* an ill tree bring forth good fruit? Are we not all sinners? And is not sin the sure *d* death of the soule? If then a corps hath anie vitall action, we may perhaps brag of Free-will in spirituall and godlie things, although we have too much in naturall and vicious operations. We are dead to good things, *e* in trespasses and sins, and runne head-long to damnation, should not God stop that course, and bring us from death unto life, by his *f* renewing and *g* sanctifying grace, by which our will is *h* imperfectly free from ill, and addicted to good.

d Rom.3.9 Iam. 1.15.

e Eph.2.1.

f Col.3.10

g 1 Thes.5 23.

h Rom. 7. 14.&c.

299. F. *Thou dost therefore conclude, that* a *our perdition is from us, and that by* b *grace we are sav'd through our faith receiving that grace, and apprehending Christs merits: and that not of our selves, nor of workes, least anie man should boast; but that* c *it is the gift of God.*

a Hos. 13. 9.

b Eph.2.8 9.

c Rom.6. 23.

C. I conclude and beleeve it so, trusting in the meere help and grace of my Maker, *c* by which I am justifi'd, onely through Christ his Son, for the fruition of that life, *d* he hath prepar'd for me.

c Tit.3.4. &c.

d Mat. 25. 34.

300. F.

300. F. *And where maiſt thou enjoy that happie life?*

C. Now here imperfectly in the peace of a good conſcience, and in a livelie faith of all the promiſes of God: for, who doth *a* beleeve and *b* live well, hath alreadie that life. *a* Ioh. 5. 24 *b* Gal. 5. 6. 2 Pet 1. 5

2. After death in heaven, where the ſoule alone ſhall enjoy the beatificall ſight of God, 285.

3. *c* At the generall Reſurrection, firſt here for a ſhort time, then in heaven, when in ſoule and bodie, *d* I ſhall enjoy a perpetuall felicitie. *c* Mat. 25 34. *d* Pſ. 16. 11

301. F. *In what things ſhall that felicitie conſiſt?*

C. In a gererall *a* privation of what is offenſive both to the fleſh and ſpirit: and in a *b* full, perfect and *c* ineffable fruition of whatſoever may delight both the ſoul and bodie. *a* Rev. 21. 4 *b* Pſ. 16. 11 *c* 1 Cor. 2. 9

302. F. *In what things ſhall we chiefely finde that privation and fruition?*

C. a In a moſt ſtrait communion with *b* and high knowledge of God and Chriſt; or (as Divines commonly ſpeak) in the Viſion of God. *a* Ioh. 17 21. &c. *b* 1 Cor. 13 12

303. F. *How ſhall that Viſion be?*

C. The *a* manner is not knowne, neither can it, nor *b* thoſe infinit joys fall into our imagination, unles we conceive this viſion to be in and by Chriſt, God as a Spirit being no object for our eyes: Certainly mans heart is too ſtrait to conceive now what we ſhall enjoy in heaven. S. *Paul* himſelfe could not *c* relate what he had ſeen and heard, when he had been raviſht unto the third heaven.

a 1 Joh 3.2
b 1 Cor. 2.9
c 2 Cor. 12 4

304. F. *Shall there be degrees of glorie?*

C. I can not reſolve it, yet will tell you what I conceive of it.

1. As heaven is an *a* heritage, and a *b* meer gift of God, *c* without anie merit of ours, 'tis probable, that it is given all to all without difference of glorie, and diſtinction of degrees: but yet,

a Act. 26 18
Heb 9.15
1 Pet. 1.4
b Luk. 12 32
Rom 6.23
Eph 2.8
c Deut. 9.4 &c.

2. As we ſee here ſome men fairer, ſtronger, or wiſer then others, though deſerving nothing of God: ſo it may be his will, to have there ſome more glorious then others; to ſhew as well in heaven, as in earth, his infinit wiſdome and pow'r, in a wondrous diverſitie.

305. F. *In what is not fully reveald, thou doſt well my ſweet child, not to dive farre; leaſt thou ſhouldſt drowne thy ſelfe in the deep Ocean of divine myſteries.*

C. Gods holie Spirit vouchſafe to keep my mind in a *a* diſcreet ſobrietie; leaſt I either preſume to *b* know above that which is writ, *c* and fit to be underſtood: or be negligent, to inquire, what may *d* both increaſe my knowledge, and better my practice.

a Iſa.28.26
b 1 Cor. 4 6. old tranſlation.
c Rom.12.3 old transl.
d Col.1.10

306. F. *I perceive that by Gods holie Spirit, thou meanſt the third perſon in the moſt glorious Trinitie.*

C. The ſame, Father.

307. F. *And thou beleev'ſt in him.*

C. Yes, by his grace, I do: conceiving by faith, that *a* he's God, as I have ſaid, 124. &c. giving *b* aſſent unto his word, and putting *c* my whole truſt in him, for whatſoever concernes me, in goods, name, bodie, ſoul.

a Matt. 28 19 Act. [illegible] 3,4 1 Ioh. 5 7
b Ioh 5.24 Act. 27.11
c Pro. 3.5,6

And in this triple ſort, I beleeve likewiſe, equally and jointly in the Father and Son.

a Luk. 17.5
b 2. Cor. 1.8

308. F. *The* a *Lord increase,* b *and confirme thy faith to the end. But why dost thou call the third person a holie Spirit? since the Father is a holie Spirit, and so likewise is the Son, yet not three holie Spirits: for, both persons with the third are but one holie Spirit, one onlie God, and most simple essence.* I.A. *&c.*

1 Cor. 8.4

C. I call him Spirit, in regard of his eternall *a* procession from both Father and Son, by an incomprehensible spiration of both: and Holie, in respect of his office.

a Joh. 15 26
Gal. 4.6

309. F. *What's his office?*

C. To Sanctifie Gods Church, making all her members holie.

Rom. 15 16
1 Cor. 6.11

310. F. *How doth he sanctifie the Church?*

C. By indueing her with *a* purifying faith, and *b* knowledge of his will, in all wisdome and spiritual understanding: and filling her with *c* effectuall motions and strength, to make her *d* love, serve, adore God; and by *e* sealing her adoption in Christ, and her *f* marriage with him.

a Act. 15.8 9
b Col. 1.9
c Eph. 3.16
d Col. 3.8
e Eph. 1.13 Rom. 8.15
f Rev. 19 7. & 21.9

311. F. *And what think'st thou, that the Church is?*

C. A

312. F. *This is as dark as ſhort: for, few men underſtand the meaning of this* Myſtical.

C. Then I tell you, the Church is a ſecret and inviſible bodie, compacted of all the faithfull, call'd by *a* Gods Spirit, and *b* word out of the *c* general corruption, *d* into the ſtate of grace and *e* ſalvation, whether baptiz'd, *f* or not.

313. F. *If it be a bodie made of all beleevers, How is it inviſible?*

C. In reſpect af faith, an inviſible qualitie infus'd into the ſoul; and of Gods election, which is *a* ſecret to men: for, we know not, whether this or that man beleeve in God, as he ought, and be choſen by God.

314. F. *And may not the Church be likewiſe viſible?*

C. Yes, by the publick and ſincere profeſſion of Chriſtian Religion.

315. F. *What is this Religion?*

C. The ſervice and worſhip of Chriſt.

216. F. *Wherein doth it conſiſt?*

C. In a ſolid knowledge of what God hath reveal'd *a* chiefly concer-

a Ezek. 36 26, 27
b Rom. 10 17
c Eph. 2. 1 &c.
d 1 Theſ. 4 7
e 1 Pet. 2. 9
f Rom. 6 22 &c. & 8. 28 &c.
a 2 Tim. 2 19
a Ibid. 17 3

ning him and Christ: in a right *b* faith in him: and in that *c* love, *d* fear, *e* pietie *f* service, *g* worship & *h* obedience, Christ doth require of us, both inwardly and outwardly, both in privat and in publick.

b Rom. 4. 24, 25
c Mat. 22. 37
d Heb. 12. 28
e 1 Tim. 4. 8
f Deut. 11. 13
g Joh. 4. 23, 24
h Deut. 30. 2

317. F. *By this I gueſſe, that a Chriſtian is he, who being* a *anointed by the Spirit of God, hath that knowledge, faith, love, fear, pietie; ſerving Chriſt day and night, adoring his perſon, and obeying his lawes.*

a 1 Joh. 2. 20, 27

C. You know more then thouſands, who profeſſing Chriſtianitie, know not yet, what a Chriſtian is; having neither knowledge of Chriſt, nor faith in him, nor love to him.

318. F. *The Lord pitie and mend their ſtate. But doth not Religion teach thee, to ſerve and adore the Father and the holie Ghoſt, as well as Chriſt?*

C. Yes verily, and I do it with e-
a Joh. 5. 7 quall faith and obſervance, as being all three but one God.

319. F. *Why then doſt thou name Religion by the name of Chriſt?*

a Act. 20. 28
b Eph. 5. 25, 26, 27

C. Becauſe he hath *a* redeemed his Church with his bloud, & *b* made her a glorious congregation, without

out ſpot or ordure.

320. F. *What? doth Chriſt likewiſe ſanctifie and make pure?*

C. All the three perſons ſanctifie: for, as I have already ſaid, they work all together in things concerning the creatures. 155. & 157.

321. F. *Why then doſt thou aſcribe our ſanctification unto the holie Ghoſt?*

C. Becauſe it is immediatly by him, that we are ſanctified, and juſtified, ſince he *a* applies and ſeales unto our ſouls the righteouſnes and merits of Jeſus, to make us juſt, holie, blameles. *a* Eph. 1. 13

322. F. *Thou wilt inferre, that the Church is* a *holie, compleat in Chriſt, and* b *in him accepted by God.* *a* 1 Cor. 6 11 Eph. 5 27 Col. 2. 10 *b* Eph. 1 6

C. I will indeed inferre it ſo: for, as the Church is compounded of men, ſhe can never be holie in her ſelf, ſince her beſt members are impure. Iſai. 64. 6.

323. F. *And doſt thou beleeve in this Church?*

C. No: but I beleeve, there is one. Mat. 16. 18

324. F. *Thou ſaiſt,* a *'tis a bodie,* *a* Eph. 1. 23

b Pſ.149.1 b *whoſe members are all the Saints, or faithfull: tell me likewiſe, who is the head of that bodie.*

Eph.1.22 23 *C.* Chriſt onlie.

Col.1.18 325. F. *Can none but Chriſt be the head of the Church?*

Eph.5.23 *C.* No: for, none but he, is the Saviour of the bodie.

326. F. *Are then not Kings the head of it?*

C. Yes, in ſome ſort: for, the Church being a part of the bodie politique or civil, the is *a* ſubject unto the lawes made by thoſe Princes, under whom ſhe ſubſiſts.

a Rom.13 1 &c. 1 Pet.2.13 14,15

327. F. *Then the Church may loſe her unitie, if ſome Kings will alter her lawes.*

C. If by thoſe lawes, you underſtand ceremonies and outward diſcipline, ſome indifferent thing may be *a* chang'd, in one country or more, and yet the Church ſhall keep the *b* unitie of the Spirit, in the bond of peace, but if th'alteration be in her faith, and about that faire *c* edifice, which the Apoſtles built only on Chriſt the corner-ſtone, then that Church doth not only loſe her unitie, but alſo her being.

a Rom.14 1 &c. 1 Cor.8 14 &c. b Eph.4.3 c 1 Cor.3 10.11 Eph.2.20

328. F

328. F. *Thou ſpeak'ſt, as if the Church could erre.*

C. And who ſees not, ſhe can?

329. F. *What Love? a Hath not God promiſed his Church his aſſiſtance to the worlds end, and b that the pow'r of hell ſhall never prevaile againſt her?*

C. This promiſe is unto the Church in generall, and not to one particular: much leſs to the Roman warned c by *Paul* not to be high minded, but fear, leaſt ſhe ſhould be cut off: or rather, it is made unto the inviſible Church, which being *d* ſeald by Gods Spirit, can indeed never erre, at leaſt finally and to damnation: but *e* all viſible Congregations can not challenge that aſſurance: for, manie of them are falne into grievous errors, have *f* made a ſhipwrack of their faith, forſaken *g* their firſt love: witnes the Churches of Aſia, and manie in our Europa.

a Mat. 28 20
b Mat. 16 18
c Rom. 11 20. &c. 1 Cor. 10 12
d Eph. 1. 13 14 2 Tim. 2. 19
e Rom. 11 20. &c. 1 Cor. 10 11. 12
f 1 Tim. 1 19
g Rev. 2. 4

330. F. *What of them?*

C. They were Chriſtian and famous Churches, in the Apoſtles time, and manie ages after Chriſt: *a* lively repreſented by the woman, clothed with

a Rev. 12. 1

with the Sun, having the Moon under her feet, and 12 Stars on her head; but now manie of them are no Churches: *b* yea one is like the great whore sitting upon manie waters.

b Rev. 17. 1 &c.

a Eph. 2. 20

331. F. *Yet* a *they were built upon the foundation of the Apostles & Prophets, and had their cathedrall Succession.*

C. They were indeed so built, and had that succession: but when they left the foundation of their doctrine, they lost after their cathedrall succession: and should they have this still (as some brag to have to this day, and *b* the Scribes had that of *Moses*) it should be nothing without the other.

b Mat. 23. 2

332. F. *Thou think'st them not therfore* a *the Apostles right Successors, who have not their faith and doctrine.*

a Ier. 23. 16 Isa 8. 20 Mat. 16. 6 12 1 Ioh. 4. 1 1 Tim. 4. 1 &c.

C. Why should I think them such? for, if cathedrall Succession be a true and infallible mark of the Church, an *Arrian Liberius* denying the Consubstantialitie of Christ with the Father was a fit Successor of the blessed *Peter*, *b* who confest him the Son of God,

b Mat. 16 16

God, and ſo of the ſame ſubſtance.

333. F. *Thou maiſt bring manie ſuch examples: but this one ſerves to blot this Succeſſion of place, from the catalogue of the marks of the Church.*

C. And ſo *a* may the want of the Church, her affliction and low eſtate for 300 years after Chriſt, cancel likewiſe worldlie or temporall Proſperitie. *a* Mat. 24. 9 & 18. 36 & 16. 20 & Luk. 3 12 Rev. 12. 13

334. F. *Let it do ſo: but the power to work* a *Miracles muſt be one of thoſe marks.* *a* Deut. 13 1 &c.

C. Popes give that mark: but ſince Chriſt hath foretold, that *b* falſe Prophets ſhall ſhew great ſignes and wonders, I reject it. Mat. 7. 22 23 *b* Mat. 24 24 2 Theſ. 2. 9 &c.

335. F. *And I will do the ſame, if thou'lt allow the Multitude of people and nations, for a mark of the Church.* Rev. 13. 13

C. Good father, I cannot: for, all the world ſhall *a* wonder after the beaſt, and worſhip her and the dragon: while *b* Chriſt the lover of mankind, ſhall hardly find faith upon earth. *a* Rev. 13. 3 4. & 17. 15 *b* Luk. 18. 8

Beſides, the Church is *c* call'd a little flock, & compar'd to the *d* Moon, which ſometimes is full, and ſometimes *c* Luk. 12. 32 *d* Cant. 6 10

times wayning, and not ſeen.

336. *Then the Church is not Catholick, that is, Univerſall.*

C. No whit the leſſe: for, ſhe is Catholick, either

a Mat. 24 14

1 Becauſe *a* ſhe hath been, or ſhall be ſpred over the face of the whole earth:

b Act. 10 34,35.

2 Or *b* that ſhe doth conſiſt of all ſorts of perſons:

3 Or that ſhe holds the whole and univerſall faith taught her by God:

4 Or perhaps ſhee is ſo call'd, to ſhew, ſhe is not tyd to anie particular place, or Pope, as ſome do imagine,

a Mark. 10 42. &c. 1 Pet. 5. 1 2, 3

a to riſe above all their fellowes and Councels, and make themſelves infallible and univerſall Biſhops, a title

b Heb. 13 20 1 Pet 2. 25 & 5. 4

which belongs to Chriſt onlie, *b* who is the great and chief Shepheard, and Biſhop of our ſouls.

337. *F. Since thou deni'ſt thoſe things, as eſſential marks of the Church, by what other ſhall we know her?*

C. By her Light, Subjection, and Communion.

338. *F. How by her Light.*

C. As the Church is like *a* the

a Cant. 6 10

Moon,

Moon, ſhe muſt borrow her light of Chriſt *b* the Sun of righteouſnes, not from *c* mens inventions, doctrines & traditions. *b* Mal.4.2 *c* Iſa.29.13 Col.2.8.16 &c.

339. F. *Muſt ſhe then reject theſe?*

C. If they be *a* contrarie to the Light, ſhe receives from her Sun. *a* Mat.15 3.9

340. F. *What meanſt thou by her Subjection?* Mar.7.7 13

C. That as *a* ſhe is Chriſts Wife, ſhe muſt acknowledge him for her onlie Husband, *b* be ſubject to his lawes, his written word, and ſeek to pleaſe him in all things. *a* Eph.5.24 *b* Mat.28 20

341. F. *What by her Communion?*

C. As ſhe is Chriſts bodie, ſhe's compos'd of manie members, between all which, there is a Communion. Eph.1.22 23

342. F. *Of what?*

C. Of Being, Life, Affections, Actions, Food, Faith, and Hope.

343. F. *How of Being and Life?*

C. In that the ſeveral members of the Church make but one myſticall or hid bodie of Chriſt: and *a* Eph.4.4 15.16

2. That *b* they are quickned by Gods moſt holie Spirit. *b* Rom.8.9

344. F.

344. F. *How of Affections and Actions?*

a Act. 4. 32 *b* 1 Pet. 4. 11 *c* 1 Cor. 12. 7. &c. & 24 26 1 Pet. 4. 10 Eph. 5. 24

C. In that *a* they are all but one heart, *b* aiming all unto Gods glorie and *c* their particular and generall good, both ſpirituall and corporall: and

2 That they concurre all, to perform what the head commands.

345. F. *How of Food and Faith?*

a 1 Cor. 10 16 *b* Ioh. 6. 55 Rev. 13. 8 *c* 1 Cor. 12 13 Eph. 5. 3

C. In that they *a* break one bread, and are fatned with the fleſh of Gods *b* Lamb ſlain for them all, and with the *c* graces of Gods Spirit: and

2 That their aſſent is alike to what God hath reveal'd.

346. F. *And laſtly, How of Hope?*

2 Tim. 4. 8 *C.* In that they all expect that Crown of Chriſts Righteouſnes, laid up for them in the higheſt Heaven.

347. F. *Fine marks truly to find Gods Church: but are they all three viſible?*

a Pſal. 19. 8 *C.* Verie apparent: for, the *a* Light of the Church being the word of God, which doth likewiſe contain Chriſts Lawes; 'tis quickely ſeene, whether

whether ſhe be guided by it, and ſubject to't.

Beſides, in her Communion, the a breaking of the bread is viſible, and the actions of the members are daily ſubject to the eye. a Act. 2. 42

348. F. *And are theſe ſufficient and certain marks, to know the Church of God?*

C. If you adde the other Sacrament of Water to that of Bread and Wine, a both holie ſignes of fleſh and bloud; and the ſincere and publick profeſſion of Chriſtian faith, as 'tis contain'd in the Scripture, to the dailie and diligent practice of all holie duties, enjoyn'd likewiſe in it, you may find by theſe outward marks the inviſible Church. a Mat. 26. 26. &c.

349. F. *Yet a tares grow with the wheat, and ſo theſe marks may deceive us.* a Mat. 13. 26

C. No, no: for, where thoſe things are well obſerv'd, there muſt be the true Church: although it can not be deny'd, that manie men are of a the viſible congregation, who are no members of Chriſts bodie, but rather of Satan. a Rom. 9. 6 &c. 1 Ioh. 2. 19

350. F.

350. F. *And what can the Church do with those deviliſh members?*

Mat.13.30 *C.* Suffer them with patience, till Chriſt come with his fan, to purge throughly his floure, gathering the wheat into his great Garner, and burning the chaffe in hell-fire.

351. F. *When ſhall that be?*

C. At the generall Judgement.

352. F. *Why not before?*

C. Becauſe the Church is a great *a* field, ſowne both with wheat and tares: a *b* ſea or net full of good and bad fiſh: a *c* great houſe with divers veſſels. 1167.

a Mat.13 24
b v.48
c 2 Tim.2 20

353. F. *Can not the Church pluck all thoſe tares?*

C. No, nor muſt not, unles thoſe tares which choak the wheat.

354. F. *What are thoſe tares?*

a Tit.3.10 Rev.2.14 15 b Cor.5.1 &c. *C.* Thoſe, who by *a* falſe doctrine, or *b* ſcandalous carriage, might corrupt the belief and manners of the reſt.

355. F. *What may the Church do with ſuch men?*

Gen.3.24 *C.* What God did with *Adam* and *Eve*, caſt them out of her ſweet Eden.

356. F.

356. F. *So thou allow'ſt the power of Excommunication: but how far doſt thou thinke, it goes?*

C. As farre as heav'n it ſelfe: for, God *a* ſhuts it to them, whom the Church hath caſt out, upon weightie reaſons, till they repent, and be receiv'd by the Congregation.

a Mat. 16 19. & 18. 18 Ioh. 20. 23

357. F. *But if they doe repent, and the Church will not receive them: what ſhall become of them?*

C. If their repentance be ſincere, and their converſion true, the Church cannot keep them without th' union of the bodie of Chriſt, though it doth hinder them, from aſſiſting to public pray'rs, and receiving the ſecond Sacrament.

358. F. *Doſt thou underſtand by this Church expelling and receiving, or refuſing, the whole bodie of the faithfull, or anie whole viſible Congregation?*

C. I meane neither, as we live now under another Law, yea Lawes, then the Church *a* had at firſt: but onely, the *b* Paſtors, Miniſters and Rulers of anie ſuch Congregation; or thoſe, who have the over-ſight of the

a 1 Cor. 5 † 5, 13 *b* Mat. 18 17

Churches of a whole Province or Countrey.

359. F. *Why doſt thou call the Officers Paſtors?*

C. Becauſe their office is,*a* to feed their flockes, with ſound Doctrin, with knowledge and underſtanding: and to lead them by their *b* good exemples into the path of bliſſe: and in this we muſt *c* heare and *d* follow them.

360. F. *Why Miniſters?*

C. Becauſe they have the *a* Miniſterie of reconciliation, and *b* ought to ſerve the Church all neceſſarie things for the ſpirituall man: and for that they muſt be *c* ſupply'd in their corporall wants.

361. F. *If they be Miniſters, how can they be Rulers? Can Miniſters command?*

C. Not as Lords and Maſters, affecting Superioritie, and proudly exerciſing worldlie authoritie over the Church of God, much leſſe over the pow'rs *b* ordain'd by God, and to whom Chriſt *c* obey'd, but as diſcreet and humble Officers, diſpoſing things in *d* good order: and in that they muſt be obey'd. 362. F.

a Ier. 3. 15 & 23. 4. Acts 20. 28 1 Pet. 5. 1, &c.
b Phil. 3. 17 1 Tim. 4 12 1 Pet. 5. 3
c Luke 10 16
d Heb. 13 7

a 2 Cor. 5 18
b c Rom. 15. 16, &c 1 Cor. 9. 7 &c.

a Mar. 10 42, &c. 1 Pet. 5. 1, &c.
b Rom. 13 1, &c. 1 Pet. 2. 13 14, 15
c Mat. 17 24, &c.
d 1 Cor. 14 40

362. F. *'Tis then to thoſe Paſtors, Miniſters and Rulers, that thou doſt attribut the preſent pow'r of binding and looſing.*

C. Yes, if ſo be, they doe neither, by malice, favour, or ignorance: for, theſe three things blind men; and blind men may bind their beſt friends, and looſe their enemies.

363. F. *And how doe Paſtors bind Sinners?*

C. As they looſe them.

364. F. *How do they this?*

C. By the pure word of God, by exhortations to pietie, by *a* preaching, declaring in Chriſts name, Gods promiſes of remiſſion of ſins to penitent ſinners, and his judgments upon others.

a Luke 24 47 Acts 13. 38

365. F. *Is then the Miniſters abſolution but declaratorie?*

C. Manie will have it judiciall, although it be but *a* declaratorie and miniſteriall: for, they are but Miniſters of reconciliation, to preach in Chriſts name repentance and remiſſion of ſin. *Paul* calls himſelfe and them Ambaſſadours for Chriſt, as though the Lord ſhould beſeech us

a 2 Cor. 5. 18, &c.

by them, to be reconciled to him.

366. F. *Is Confeſſion neceſſarie to this reconciliation with God?*

C. To God alwayes and ſomtimes unto men.

367. F. *When unto men?*

Jam. 5. 16. *C.* When we have injur'd them, for then we muſt both acknowledge our fault, and ſatisfie them (if wee can) for the wrong, we have done.

Acts 19 18, 19 Againe, we muſt confeſſe in the open Congregation, when our ſin is ſo ſcandalous, that our Paſtors, or the Congregation it ſelfe, require of us that pulick acknowledgement.

We may likewiſe acquaint a diſcreet friend (much more a learned Miniſter) with thoſe grievous offences, which lye heavie on our conſciences; that by joyning his prayers with ours, and giving us good inſtructions, we may be eas'd of our burden: but this laſt is left to our diſcretion, as not neceſſarie to ſalvation.

368. F. *Upon theſe Confeſſions both privat and publick, can the injur'd man, our Paſtors or the Church, forgive abſolutly our ſin?*

C. Yes,

C. Yes, as farre as it concernes them: but they can not doe it in that reſpect, that God is alſo offended at our injurious or ſcandalous carriage: for, God onelie can pardon ſin committed againſt him, though Popes pretend to pardon it. Mar. 2. 7

369. F. *Why God onelie?*

C. Becauſe none *a* can waſh away the ſpots of the ſoule, but the Creator of the ſoule: leaſt man ſhould *b* truſt on another for the remiſſion of his ſin, *c* which muſt be announc'd in Chriſts name: and ſo for ſalvation: for, *d* bleſſed is the man, whoſe iniquities are forgiv'n.

a Pſal. 51 2. Iſa. 43. 25 Iam. 4. 12 Rev. 1. 5 & 3. 7 b Jer. 17. 5 c Acts 13 38 d Pſal. 32 1, 2

370. F. *Thou believ'ſt then, that Remiſſion of ſin is the gift of God, a who being in Chriſt hath reconcil'd the world to himſelf, not imputing their treſpaſſes to his Elect.*

a 2 Cor. 5 9 b Luke 1 77 Act. 10. 3 Rom. 5. 15 &c Eph. 1. 7

C. I beleeve, *b* it is his free gift, through Chriſt onely.

371. F. *Yet thou muſt doe ſome thing, to obtaine it.*

C. I muſt *a* repent, believe, and humbly *b* confeſſe all my ſins before his majeſtie. a Mar. 1. 15 b 1 Joh. 1. 9.

372. F. *How is it then the Lords free gift?*

a Heb.12.1
b Acts 5 31
c Ier.3.13, 14

C. Becauſe my *a* faith and *b* repentance proceed freely from him, and by his grace and call, I *c* acknowledge my tranſgreſſions: and, that theſe things are not cauſes of remiſſion, but conditions neceſſarie in men of diſcretion.

373. F. *And why doth God give thee theſe things?*

a Exo.22 27
b Ier.31 33,34

C. Becauſe he is *a* gracious, and that in his goodnes he hath *b* promiſed them to all the members of his Church, and to none other.

a Rom.9.6 &c.
1 Ioh.2.19

374. F. *Since all men are not a of the Church, who are in the Church; how ſhalt thou know, that thou art one of thoſe bleſſed members?*

C. By thoſe Markes, by which I have ſaid, that Gods Church may be knowne, 337. &c.

375. F. *Among thoſe markes, thou haſt ſpoken of Sacraments; yet not told me, what is a Sacrament.*

a Rom.4. 11
Gal.3.27
1 Cor.11 23, &c.

C. It is a holy *a* ſigne, and ſeale left by Chriſt to his Church, to repreſent to us by its matter applyed with the forme, the ſecret effects of Gods grace.

376. F. *What underſtandſt thou by Matter?*

C. An

C. An element, or ſome thing made of elements.

377. F. *And what by Forme?*

C. Some *a* words added to the Element, that it may be a Sacrament, expreſſing by its proprieties the operations of Gods Spirit, and ſo having ſome Analogie, or correſpondence with the thing ſignifi'd.

a Mat. 28. 19

378. F. *Is this Analogie neceſſarie, think'ſt thou?*

C. Verie neceſſarie: for, the ſign ſhould not be perfect without ſome reſemblance. See 469. ſecond Member of the Anſwer.

379. F. *Doe Sacraments contain the thing they doe expreſſe?*

C. For ſome they doe, but not for all: neither *a* do they containe it in themſelves, as a veſſell holds the liquor, conferring grace by their outward action; but by vertue of Chriſts promiſe, the grace ſignified is given to manie, and not to all: *b* to the Church onely, which he hath ſanctifi'd and clens'd by the waſhing of water through the word.

a Acts 10. 47. Rom. 2. 28, 29. & 4. 9. & c. Gal. 5. 6. Heb. 4. 2. *b* 1 Pet. 3. 20, 21. *c* Eph. 5. 25, 26.

380. F. *Who makes that difference?*

C. Gods Election and the recei-

vers Diſpoſition: for, thoſe, whoſe hearts are (by the Lords help) well
a 2 Chro. 19.3 Pro.16.1 *a* prepar'd, find in them what they
b 1 Cor. 11.29 ſignifie; wheras *b* wicked and reprobat perſons take the bare ſigne, and miſſe Gods grace.

381. F. *And what doe Sacraments ſignifie?*

a Ioh.3.5 Tit.3.5 *C.* The firſt, *a* our new Generation or Birth in Chriſt, and ſo adminiſtred but once, and the ſecond, our
b Ioh.6.51 54 *b* Nouriſhment by him, and *c* communion with him, and ſo receiv'd
c Iohn 6 56 1 Cor.10 16 often.

382. F. *And what the other five? Confirmation, Penitence, Marriage, Order, Extreme Unction.*

C. The Church of God rejecting them, I care not what they ſignifie.

383. F. *Why doth the Proteſtant Church reject them? for, I perceive thou meanſt only this Church, having by thy Markes of the Church made ſilently the Roman Sect no Church of Chriſt.*

C. The Reformed Church rejects them: becauſe they want, ſome, the matter; others, the forme; and all th' Inſtitution and promiſes of grace:

for,

for, Christ (to whom alone, as being the onelie King of the Church, belongs to ordaine Seales) did never appoint these, & the ancient Church acknowledg'd them not.

384. F. *How dost thou know that Christ did not Institute them?*

C. Because I find no such Institution in his holie Gospel, in which the other two are ordained by him, and commanded unto his Church.

385. F. *What are those two?*

C. Baptisme and the Lords Supper.

386. F. *Why is Baptisme the first?*

C. By reason of its institution and signification: for, 'twas the *a* first ordain'd, and the act of generation precedes that of feeding. a Ioh. 1. 33 & 4. 2

387. F. *Thou wilt then say, that in a Baptisme, Christ begets us unto himselfe, and in his* b *Supper feeds our Soules.* a Tit. 3. 5 b 1 Cor. 10. 16

C. I say it so: yet not absolutly and without exception.

388. F. *How doth Christ beget us?* a 1 Cor. 4. 15 Jam. 1. 18 1 Pet. 1. 23

C. Outwardly, *a* by the seed of his incorruptible and ever-living word; and inwardly, *b* by th' infusion b Ezek. 11. 19, 20

of

of his Spirit into our hearts, by whom our carnall affections are changed into ſpirituall; our ſtonie hearts mollifid, *c* our corrupt nature purifid, *d* dying daily to our ſelves and to ſin, living to Chriſt and grace: ſo *e* caſting off th' old man, *Adam* and his tranſgreſſion; and putting on the new, Chriſt and his righteouſnes.

c 1 Cor. 6. 11
d 2 Cor. 5. 15
Rom. 6. 11 &c
e Eph. 4. 22 &c
Gal. 3. 27

389. F. *Is this done in Baptiſme?*

C. 'Tis there ſometimes *a* begun, and ſometimes *b* before it, in men of ripe yeares and true faith, and thence continued till death; for, untill then God workes in us, and by *c* degrees renewes our hearts, and *d* ſanctifies our whole perſons.

a Eph. 5 26
b Rom. 4. 10, 11 Acts 8. 37 & 9. 6. 15, 17, 18 & 10. 2. 44 47
c 2 Cor. 4 16
d 1 Theſ. 5 23

390. F. *Then Baptiſme may be cald the Sacrament of Regeneration.*

C. So it may be and *e* is: yet I intend, to define it now more fully.

e Tit. 3. 5

391. F. *And I long to heare thy definition.*

C. Baptiſme is a Sacrament or holie ſigne, which by its matter applied with the forme, repreſents unto us the *a* remiſſion of all paſt, preſent and future ſin, by the bloud of Jeſus, the *b* mortification of the fleſh, the *c* renovation

a Luke 3. 3
b Col. 2. 11 12
c Rom. 6. 4

novation of the Spirit, and withall *d* ſeales a covenant or agreement, made between God and his Elect. *d* Rom. 4 11 Mark 16 16

392. F. *Cleare all the parts of this definition, and ſhew me firſt the matter of this Sacrament.*

C. Then look on the *a* water, in the Miniſters hand, or in the Font. *a* Joh. 1. 26

393. F. *Is that it? Then let me heare the forme.*

C. I baptize thee in the name of the Father, and of the Son and of the holie Ghoſt. Theſe words with the ſprinkling of the water, or dipping into the water, are the perfect forme of Baptiſme, without a triple aſperſion or immerſion, and without ſalt, oile, or other things. Mat. 28. 19

394. F. *This is moſt plaine and evident, and a holie conſecration of the perſon baptiz'd to the ſervice of God: but how is ſin remitted in Baptiſme?*

C. By the bloud of Jeſus, of which the water is a ſigne, by her proprieties of cleanſing and mollifying. Act. 2. 38 1 Joh. 1. 7

395. F. *Then there is a double waſhing.*

C. Yes Sir, and a double matter and miniſter, in this and th' other Sacrament.

396. F.

396. F. *What double matter is in this?*

a Ioh. 1. 26
b Rev. 1. 5 Rom. 6. 3 Tit. 3. 5

C. *a* Water, to wash the face, or whole bodie, and Christs *b* bloud, yea all his merits, to make the soule cleane.

397. F. *Who is the outward Minister of both?*

a 1 Cor. 4 1, 2
b Deut. 33 10 Rom. 1. 1 Heb. 5 4
c 2 Cor. 5 19

C. The *a* Stewards of Gods mysteries, to whom only *b* the dispensation of the Sacraments, *c* and the word of reconciliation are committed by Christ. Therefore take heed of baptizing-women or privat men, as I heare, there are some in few blind corners of the Land: for, such Baptisme is void, because they want Christs Commission: and there is no such absolut necessitie of Sacraments, which may excuse their presumption. Take heed also to be too inquisitive of the intention or worthines of Ministers: for, the efficacie of the Sacraments depends not so much of the outward Minister, as of the inward.

398. F. *Who is he?*

C. Christ himselfe by the holie Ghost, applying to the soules of his Elect

Elect, the merits of his life and death. Mat 3.11

399. F. *How doth Baptiſme repreſent our mortification and renovation?* Eph. 5.26

C. In that in it *a* th' old man is crucifi'd with Chriſt, that we walke carefully *b* in noveltie of life. *a* Rom.6.6 *b* Rom 6.4

400. F. *Why is our old man (that is, our corrupt nature) ſaid to be crucifi'd, or dead; ſince we do* a *ſin daily, and that* b *the fleſh luſts ſtill againſt the Spirit?* *a* Rom.7. 14,&c *b* Gal.5.17

C. Becauſe although ſhe luſts; yet ſhe doth not prevaile: for, *a* ſin reignes not in our bodies, nor hath dominion over our ſoules. *a* Rom. 6 12,&c

401. F. *Why hath it not?*

C. Becauſe God ſtrengthens us, according to his agreement. Zach. 10 12

402. F. *What agreement?*

C. a To be our God, and ſo to receive us for his people, yea for *b* members of his myſticall bodie, and *c* adopt us for his children, and ſo *d* protect us here, till he hath ſafely brought us to his glorious Kingdom, *e* perfect in faith and all good works. *a* Ier.31 33 *b* Eph.5. 30 *c* Gal.4 5 *d* Gen. 28 15 *e* 2 Tim. 3 15,17 1 Pet.5.10

403. F. *God promiſes all this, and will* a *performe no leſſe: but what muſt we doe on our part?* *a* 1 king. 8 23

C. a Re-

a Ezek. 14 6
b Ioh. 14. 1
c Isa. 55. 7
d Deut. 10 20
e Exod. 15 26
f 2 Cor. 7. 9 &c
1 Thes. 5 22

C. *a* Repent for sin, *b* beleeve in God, and for his sake *c* forsake some evill things, then *d* cleave to him, and *e* keep his Lawes.

404. F. *What is it to repent for sin?*

C. To be *f* truly sorrie for it, because God is displeasd by it, and have a full purpose, to keep our selves (with the Lords help) from all appearance of evill: See more 502. &c.

405. F. *What is it, to beleeve in God?*

C. I have said it 307. unto which I adde here, we must beleeve, that God doth in Baptisme, what the water doth represent, *a* wash, *b* purge, and *c* mollifie our hearts: for there is a great relation or correspondence betweene the signe and the thing signifi'd.

a Rev. 1. 5
b Ioh. 15. 2
c Ioh. 23 16

406. F. *'Tis so my Heart: but what are those three things, which we doe forsake in Baptisme?*

C. The Devill, World and Flesh.

407. F. *What's the Devill?*

C. An ill Angell.

a Psal. 103 20
2 Thes. 1 7

408. F. *And what is an Angell?*

C. A rationall, incorporall, invisible, *a* mightie and *b* immortall sub-

b Luk. 20 36

stance:

ſtance: a moſt *c* holie, *d* glorious and excellent *e* Spirit, yet finit, *f* made immediatly by God of nothing, after his owne Image, and therefore Angells are call'd *g* his children.

409. F. *Since the Angell is made by God, how is he evill? for, all Gods works were good.*

C. They were indeed by creation: and ſo all Angels were created in great puritie; but ſome by their free-will admitted proud deſires of being equall unto God, or were mov'd with *b* envie; and as Chriſt ſaith, *c* abode not in the truth, and ſo *d* follie was laid on them: wheras others ſtrengthned by his grace in Chriſt, who is their *e* head by creation, adoption, or gracious union with God, were confirm'd in their puritie, and ſo enjoy a great and *f* perpetuall felicitie.

410. F. *What is become of them, who ſinn'd?*

C. They *a* fell from heaven into hell, where they *b* ſuffer endles torments, being ſo confirm'd in malice; that they can not repent, but rather ſhew their hate to God, in *c* inticing men

c Luk. 9 26
d Mat. 18 10
e Heb. 1. 7
f Col. 1. 16
g Iob 1. 6

b Rev. 12 4
c Ioh. 8. 44
d Iob 4. 18

e Eph. 1. 10 Col. 1. 16 &c
f Mat. 18 10

a Rev. 12 7, &c
b Mat. 25 41 Iude 6
c Rev. 12 9

men unto ſin, deceiving all the world.

411. F. *Theſe then are the Devill, whom we ought to forſake.*

C. They are indeed, and God grant, we forſake him well.

412. F. *How muſt we forſake him?*

a Iam. 4. 7 *b* 1 Ioh. 3. 8 *C.* In *a* reſiſting his tentations, and *b* forbearing his works.

413. F. *What are the Devills works?*

C. Pride, envie, murder, gluttony, luſt, fornication, lying, &c.

414. F. *How are theſe laſt the Devils workes, ſince he hath no bodie?*

a Ioh. 8. 44 Act. 5. 3 Eph. 6. 11, 12 *C.* In that he *a* tempts us to doe them: ſo that they are his by perſuaſion; and ours, by conſent and action. And theſe and all other ill things we muſt truly forſake, that is, hate and forbeare.

415. F. *After the Devill, what doe we forſake in Baptiſme?*

C. The World.

416. F. *What is the World?*

C. This word hath a large acception: for 'tis taken,

a Gen. 1. 1 &c Ioh. 1. 10 1. For the whole *a* Univers of heav'n and earth, ſea, aire and all in them containd, which I believe to be but one, 'cauſe the Scripture ſpeaks of no more. 2. For

2. For the whole *b* Mankind.

3. For *c* that, which God being in Christ, hath reconciled to himself; or

4. For *d* that, which can not receive the Spirit of truth, but *e* hates Christ and his followers.

417. F. *Must we forsake the World, being taken in the first sence?*

C. We can not.

418. F. *Must we forsake it in the second?*

C. We ought not.

419. F. *Nor in the third?*

C. a Not in this, by no meanes: for, 'tis the Church of God, *b* out of which there's no Salvation; our Bethlehem, or house of bread, out of which we are starv'd.

420. F. *How then?*

C. In the last sence: as it is the knowne assemblie of the *a* wicked, *b* unbeleevers and *c* reprobat, whom we must beware to frequent, without great need, or good reason; least their *d* infection come to us, and so we be partakers of their plagues

321. F. *But ought we not to forsake the riches, honors and pleasures of the*

b Mat. 16. 15. Rom. 5. 12. *c* 1 Cor. 5. 19 1oh. 1. 29. & 17. 14. *d* 1oh. 14. 17. *e* 1oh. 15. 18 19.

1 Cor. 5. 10

a Heb. 10. 25 *b* Act. 2. 47

a Psa. 26. 4, 5. *b* 1oh. 15. 18. & 17. 9 *c* Tit. 1. 16. *d* Rev. 18. 4.

a 1 Cor. 7. 31. *World? a which are alſo call'd the VVorld.*

C. No: for, manie of Gods ſervants have enjoyd them to his glorie and their and others good. Beſides, thoſe things *b* are made for men.

b Gen. 1. 29. & 9. 3. 1 Tim. 4. 4

422 F. *VVhat is then the meaning of forſaking the world, in reſpect of theſe things? ſith 'tis certaine, wee muſt forſake them in ſome a ſort.*

a Gal. 6. 14 Col. 3. 2.

C. The meaning is, to draw our affections from all worldlie creatures, greatnes, pleaſures; and ſettle them on their maker.

423. F. *Muſt wee not then love theſe creatures and pleaſures?*

C. We muſt love thoſe, and may delight in theſe: but God muſt be lov'd above them, in *b* whoſe compariſon theſe things ſhould be eſteemd as dung,

b Phil 3. 8.

424. F. *How ſhall we love God above all?*

a 1 Joh. 1. 4. 8

C. In loving him for himſelfe, *a* as being love, and all other things for his ſake: ſo that we ſhun thoſe occaſions, *b* which may coole our love towards him.

b Mat. 5. 20 30. Luk. 14. 18 &c. & 26.

425. F. *VVhat are thoſe occaſions?*

C. Of

C. Of ſin, in all thoſe things, *a* in which wicked men take delight, not as *b* Gods gifts, to enjoy them with ſobrietie and thankeſgiving: but as the chiefe objects of their felicitie.

a 1 Ioh. 2. 15.

b 1 Tim 4. 4.

426. F. *It is not then the fruition of the thing, thou doſt blame, being good in it ſelfe, as made by God, and promiſed by him.*

a Deut. 28 1. &c. Iob. 36. 11.

C. No, but only the abuſe of it, the *b* immoderate and inordinat affection to it: and theſe we muſt avoid, and not the fruition.

b Col. 3. 5. 2 Tim 3. 4 Iam. 5. 5.

427. F. *How do we abuſe them?*

C. In uſing them otherwiſe then we ſhould; and taking in exces, what we ſhould receive in meaſure; or giving to ſenſualitie, what we ſhould uſe in our or others need: or laſtly *a* relying on them.

1 Cor. 7. 31.

a Mar 10. 24. &c. Luk. 12. 19 21.

428. F. *What's that immoderate affection, thou reprov'ſt?*

C. That Sir, by which we *a* prefer earth to heav'n, and love worldlie things in ſuch wiſe, that for their ſakes *b* we forget God, and venture the loſſe of the ſoul, for a ſhort pleaſure of the fleſh.

a Mar. 8. 36

b Luk. 14. 33. 2 Tim. 4. 10

429. F. *What mean'ſt thou by this fleſh?*

C. The

a Gen. 2. 23.
b Gal. 5. 19

C. *a* The visible part of man: or 2. *b* The whole man in his corrupt nature.

430. F. *Do we forsake the flesh, being taken for the bodie?*

Eph. 5. 29.

C. No, rather we must cherish it, in providing it needfull things.

431. F. *Then it is the whole man, soule and bodie, which we forsake: because it is* a *corrupt, and* b *wholly evill, before our regeneration.*

a Psal. 14. 3
b Gen. 6. 5. & 8. 21.

C. That's it, and the reason.

432. F. *In what consists this forsaking?*

a Mat. 16. 24. Gal. 5. 24. Col. 3. 5. 8.

C. In *a* resisting th' affections of the mind, and the lust of the flesh, in their opposition unto the Lawes of God.

433. F. *Who can doe this? since all those affections or passions, love, hate, joy, sadnes and the like,* a *are naturally opposite to Gods Lawes.*

a Rom. 7. 23. 25 Gal. 5. 17.

C. All men can do it, with Gods helpe; for, *b* his grace is above nature.

b Philip. 4 13.

434. F. *Do then all men resist those affections and lusts?*

C. No: for, all men are not regenerat, begot of God, by the outward

ward ſeed of his word, and the inward motions and motions of his Spirit. See 388.

435. F. *VVho then?*

C. Thoſe men only, who are choſen to ſalvation. Eph. 2. 13.

436. F. *And are not ſuch all thoſe, who doe receive Chriſtian Baptiſme? which thou haſt granted (390.) may be call'd the Sacrament of Regeneration.*

C. They are not ſuch: for, as I have likewiſe ſaid (380.) reprobat take the bare ſigne, and miſſe Gods grace.

437. F. *Then the ſigne is common to all, but the grace ſignifi'd particular to few.*

C. It is ſo in both Sacraments, according to Gods election & our diſpoſition.

438. F. *Then 'tis not fit, all men receive the Sacraments.* Mat. 7. 6 & 15. 26.

C. Tis not indeed: yet 'cauſe the Church knowes not the reprobat from the elect, *a* a ſecret belonging to God, ſhe admits thoſe unto the ſecond Sacrament, who are in age of diſcretion and well inſtructed, and *a* 2 Tim. 2. 19.

b 1 Cor. 5. 4,5.13. c Tit 3.10.

have receiv'd the first, unles they be *b* notorious and wilfull sinners, or *c* heretiques.

439. F. *And whom admits she to the first?*

C. The living children of all those, who are of the visible Congregation, and are probably thought to be in Gods Alliance: and likewise men in yeares of discretion, who should desire it earnestly, being first taught what concernes Christian Religion, and prepar'd, as I say 487. &c.

Act. 8. 35. 36,37.

440. F. *But why are such children baptiz'd? when they neither repent, nor beleeve, nor understand what they must forsake or embrace, shun or follow.*

C. I confesse, they do none of these actually: yet they receive the Sacrament, which is the *a* first visible seale of Gods Covenant with us; because they are in his *b* Alliance, as well as their Parents.

a 1 Joh. 4.1 b Gen. 17. 7. Act. 2. 39. Rom. 4.16.

441. F. *I grant, they are.*

C. Then you must likewise grant, they may receive the signe of it, and the badge of their Lord.

442. F. *Not so my Child: for, they want a faith and* b *repentance, requir'd*

a Mar. 16. 16. b Act. 2.38

in

in the perſon which deſires our Baptiſme.

C. If they want theſe, how are they in Gods Covenant? ſince no *c* impenitent and *d* unfaithfull ſoules are in it.

c Luk. 13. 3
d Mar. 16. 16.

443. F. *I know not well how to anſwer, unles I ſay, that as our ſins are our childrens by imputation: ſo our repentance and faith may be theirs in that ſort, for the reception of Baptiſme.*

C. Manie beleeve 'tis ſo: but I had rather ſay, that theſe things are not actually requird in our Babes for Baptiſme, no more then in Jewiſh Children, for their Circumciſion, which was by Gods Law, the eighth day. Yet we may ſay, that children have faith, as reaſon; although not in the fruit, yet in the ſeed and root; although not actually, yet vertually, by vertue of Gods Covenant with them.

Gen. 17. 12.

444. F. *It ſhould then ſeem, that faith and repentance are not neceſſarie meanes, for the pardon of ſin, againſt thy aſſertion*, 371.

C. Not actually in children, ſince they can not have them: and yet it is certaine by Chriſts *a* behaviour to-

a Mat. 19. 14. 15.

wards them, and words of them, and
b Gen. 17. 7. by *b* manie places of Holie Writ, that
Act. 2. 39. Rom. 4. 16. the infants of the faithfull are in Gods favor, and ſo ought to be reputed by the *c* Church, though I will
c 1 Cor. 7. 14 not affirme, that they be all of Gods
d Rom. 9. 10. &c. free election; witnes *d Eſau* the reprobat ſon of faithfull *Iſaac*.

445. F. *If ſuch Infants are in Gods favor, as thou ſaiſt, their originall ſin is then forgiv'n.*

a Eph. 2. 7. *b* 2 Cor. 5. 19. C. No doubt it is, by the *a* free grace of God, *b* reconciled to them by Chriſt, without anie preſent act on their part, although ſome future thing be expected from them.

446. F. *What thing faire Child?*

C. A Confirmation or Ratification of what their friends have promiſed for them in their Baptiſme.

447. F. *This is done by the Child: and yet 'tis ſaid that the Biſhop confirmes.*

C. And ſo doth he, but his Confirmation differs much from the Childs.

448. F. *How?*

C. In that the Biſhop (as the Miniſter of the Church) hears the childs profeſſion of faith, and his reſolu-

tion

tion to keep Gods holie Lawes: and ſo layes his hand on its head, praying the Lord to ſtrengthen it till death, with the graces of his Spirit.

Wheras the Child (if it does well his part in that Ceremonie) confirms and ratifies, what was done for it in Baptiſme, profeſſes what it doth beleeve, and there before the whole Congregation (the ſame I gueſſe or wiſh, in which it lives, or was baptiz'd) renewes its vow of forſaking the Devill, World and Fleſh, and of cleaving to God, and keeping all his Lawes.

449. F. *Thou haſt not yet told me, what is to cleave to God.*

C. The word ſhewes what it is: 'tis to ſtick faſt to God, and likewiſe to ſide, or take part with him.

450. F. *Thou meanſt then, that as Ivie cleaves to ſome wall or tree: ſo we ſhould adhere unto God by love, and fight for and with him, 'gainſt his and our enemies.*

C. I meane it ſo: for, as Ivie can neither ſtand nor clime without ſome ſtay: ſo without the ſpeciall [a] help of God in Chriſt, we can never

[a] Ioh. 15. 5.

b Heb. 4. 14.
c 2 Pet. 3. 18.
d Rom. 7. 18.
e Philip. 2. 13.

ver *b* ſubſiſt in our Chriſtian calling; nor grow in *c* grace, knowledge, vertue, nor *d* keep the leſt of all his Lawes; no, not *e* have the will to keep them.

451. F. *What are thoſe Lawes, the Child vowes, it ſhall keep?*

C. I will tell you (by the Lords help) after we have ſpoken of th' other Sacrament.

452. F. *Haſt thou then now done with the firſt?*

C. Yes, by the grace of God, whom I beſeech, to breathe into our hearts conceits, which may clearely and ſincerely expreſſe the ſecond Myſterie, or Sacrament, he hath left us.

453. F. *I hope God will grant thy deſire: begin therefore in his great name, by the definition of it.*

a Mat. 26. 26. &c.
b Ioh. 6. 55
c 1 Cor. 10 16.
d Mat. 26. 28.
e Ioh. 6. 54.
f Ibid.

C. The Lords Supper is a Sacrament, in which by *a* bread and wine God repreſents to us our *b* ſpirituall and perfect nouriſhment by Chriſts bodie and bloud, *c* our communion with him; and ſeales unto our ſoules his free and frequent promiſes of *d* remiſſion of ſin, *e* of a bleſſed Reſurrection, of *f* everlaſting life,

life, and of his *g* love and *h* protection, *i* by the merits of his Sons obedience for us, both active and passive.

g Ioh.13.1
h Mat. 28. 20.
i Rom.5. 19.21.

454. F. *What meanes my Child by active obedience?*

C. Christs obedience unto Gods Law, in that he exactly *a* observ'd for us what the Lord had commanded us; and so did what we can not, yet ought to doe: and by that *b* did purchase eternall life for us, *c* who in him are made just.

a Mat.5. 17. Rom.5.19 Philip.3.9
b Heb.9.15
c 2 Cor. 5. 21.

455. F. *And what by the Passive?*

C. Those wants, disgraces, paines and feares, *a* Christ, to free us from hell, did willingly suffer for us, in his whole life and death, of which this Sacrament is a Commemoration.

a Isa.53.5. Rom.3 24 &c. Gal.3. 10. 1 Pet.2. 24

456. F. *Of which?*

C. Of *a* the last chiefely, as the *b* most evident token of love: yet *c* of both life and death: for, in the reception of this Sacrament we must well remember, that *d* Christ the Son of God, having assumed our nature, *e* liv'd here humbly and holily, and *f* endur'd an ignominious and cruell death for us.

a 1 Cor.11 26.
b Ioh15.13
c Luk.22. 19.
d Ioh.1.14.
e Mat.11. 29.
f Phil.2.7. 8.

457. F. *Then this Sacrament is a memo-*

memoriall of Chriſts humiliation, not of his glorification.

C. It is Father: for, we conſider him enduring, not reigning; in paines, not in pleaſures; in infamie, not in glorie: ſo that the breaking of the bread, and powring of the wine repreſent us the torments of Chriſts flesh, and the effuſion of his bloud: the *a* firſt tortur'd, the *b* ſecond ſhed, for the perfect food of our ſoules

a 1 Cor. 11. 24.
b Mar. 14. 24.

458. F. *How are Chriſts fleſh and bloud our ſpirituall meat?*

Ioh. 6. 47. 48.

C. In that we conſider, yea beleeve, that by his *a* paines, ignominies, and *b* righteouſnes both in his life and death, he made ſatisfaction to God for us, deliv'ring us from everlaſting death, and purchaſing eternall life for us: and in that faith our ſoules live here, fat (as it were) by Chriſts merits, and ſtrong with hope, to enjoy his glorie.

a Iſa. 53. 5. Rom. 5. 19

459. F. *Thus thou doſt make Chriſts fleſh and bloud, but a ſpirituall food.*

C. I make them no other: for, we muſt not groſſely conceive, that they be meat for the bodie, but onely for the ſoule.

Ioh. 6. 63.

160. F.

460. F. *Yet the faithfull eate Chriſts bodie, and drink his bloud.* Joh. 6. 51 55

C. I beleeve, they do both, but not in a carnall way.

461. F. *VVhat meanſt thou by this carnall way?*

C. That we do not eate Chriſts bodie, as we do other meat, taking it with the hand, putting it to the mouth, chewing it with the teeth, digeſting it in the ſtomach. Joh. 6. 62 63

462. F. *Yet thou doſt ſo, in the reception of the Sacrament.*

C. I do ſo with the ſigns, but not with the thing ſignifi'd.

463. F. *I perceive that by ſigns, thou conceiv'ſt bread and wine the onlie matter of this Sacrament, without water, bloud, or other liquor, and by the thing ſignified, the fleſh and bloud of Chriſt, yea the whole Chriſt, with all his merits.* Mat. 26 26. 27

C. I conceive it e'en ſo, eating and drinking the ſigns, ſanctifi'd by prayer and by the lecture of Gods word, as I do other meat: and the thing ſignified, by that Meditation and Faith, I have laid down, 457. and 458. Ibid

464. F.

464. F *But Chriſts bodie is there: and ſo thou doſt eat it.*

C. Both theſe are true. 'Tis there, and I eat it: but I eat it, as it is there. 'Tis there *a* ſpiritually, and I eat it ſpiritually. 'Tis there, by *b* repreſentation of Chriſts effects; and by faith I ſee them. Chriſt is there, by *c* communication of his merits; and by faith I do embrace them. He is there, *d* giving grace, and promiſing glorie; and I receive him, beleeving.

a Ioh.6.62,63
b 1 Cor. 11 26
c 1 Cor.10 16
d Luk.22 19,20

465. F. *Then the ſigns are not bare, or naked unto thee?*

C. No: for, I beleeve what they ſignifie, and devoutly take them, as *a* memorials of Chriſts life, paſſion, death; as *b* pledges of his love; as a *c* ſeal of his promiſes; as an *d* earneſt of his glorie. Yet I adore them not, knowing, they are but holie ſigns, but conſecrated elements, which the Apoſtles and ancient Chriſtians did receive as a Sacrament, but worſhipt not as God: kneeling in the reception, and faſting before it, as Papiſts do: or fearing to touch the bread with their fingers, or break it with their teeth: or carrying it in proceſſions:

a Luk.22 19
b Ioh.15 13
c *d* Ioh. 6 53, 54

ceſſions: for, then ſuch things were both unheard, untaught.

466. F. *Thou ſpeakſt my Child, like a right Catholick, concerning both the ſign, and the thing ſignifi'd: concerning both the meat, and the manner of eating it. But what ſaiſt thou of the contrarie opinion?*

C. What opinion, Father?

467. F. *Of Chriſts corporal and local preſence in the Sacrament.*

C. I ſay, 'tis but an opinion, found and devis'd by mans foolish fancie, not grounded on the word of God.

468. F. *No? Did not Chriſt call the a bread his bodie?*

C. He did: and ſo he nam'd himſelf a *b* Door, a *c* Vine, and manie other things, which he is not in truth, but by reaſon of his office, grace and effects. Will theſe men ſay, that Chriſt was chang'd into a Door or Vine, or theſe two into him? They will abhorre ſuch blaſphemies, and ſo will not ſay this.

469. F. *No: for, when Chriſt ſaid, he was ſuch things, he ſpoke by a figure: to ſhew by the Door, d that no man goes to his Father, nor e enters his Church nor heaven,*

a Luk. 22. 19

b Ioh. 10. 9

c 15. 1

d Ioh. 14. 6

e 10. 9

heaven, but by him: and by the Vine,
f Joh.15.4 *that* f *we bear no fruit, but in him; can*
5 *do no good, but by his help; can not*
pleaſe God, but by his mediation.

C. And ſo ſpoke he by a figure, when he ſaid, This is my bodie, that
Joh.6.41 is, this ſignifies my bodie: to ſhew,
53.54 he is that bread of life, which we muſt eat, if we will live: that is, we muſt beleeve, he liv'd and dy'd for us; elſe we are dead in ſinne, we are men ſtarv'd.

The water in baptiſm is the bloud
Rom.6.3 of Jeſus, as well as the wine in this Sacrament: yet they ſay not, that water be chang'd into bloud, but that it doth repreſent bloud, by its proprieties of waſhing and clenſing: for, as water doth waſh and purge the fleſh, ſo Chriſts bloud clenſes the Spirit. Can they not likewiſe ſay, and truly too, that as bread and wine feed the bodie, and comfort the heart; ſo Chriſts fleſh and bloud nouriſh the ſoul with grace, and cheer her up with hope?

470. F. *This ſhould be a ſpeech, as true, wiſe, religious; as the other is falſe, fooliſh, irreligious: for, 'tis all theſe, to*

ſay,

ſay, that Chriſts bodie be made of the ſubſtance of bread, or in anie other faſhion then it was made in the pure a *virgins womb, and of her own ſubſtance: or that it be at one and the ſame time, both in heaven and earth; and in earth, in all Churches or Temples, and ſometimes in millions of mens ſtomachs.*

a Mat. 1. 16 Luk. 1. 31

C. This is indeed moſt falſe, fooliſh, irreligious: & then, what wiſe man can conceive, that Chriſts perfect bodie be whole under one little crum, no bigger then a point, *b* inviſible, impalpable, without ſenſe and motion; without its length, depth, breadth, and bounds?

b Luk. 24 39, 40

471. F. *What we can not conceive, muſt be humbly beleev'd: for, God is Almightie.*

Gen. 17. 1

C. Beleev'd? not ſo generally: for, in matters of *a* religion, we muſt beleeve nothing, but what is revealed by God: and for his *b* pow'r, it muſt bee examin'd, by the rule of his will.

a Deut 4. 2 Prov. 14. 15 & 30. 6 Gal. 1. 8 b Pſ. 115. 3 Eph. 1. 11.

472. F. *I grant, it muſt.*

C. Then we muſt ſeek, whether concerning Chriſts bodie, God will do that, thoſe fond men imagine;

and if ſuch things can fall under his pow'r.

473. F. *I muſt confeſſe, I can find no ſuch wil, in the whole & holie Scripture.*

C. Neither Father can this be in nature: for, th' almightie can not do this, ſith it implies contradiction of being and not being.

474. F. *Thou underſtandſt, that if Chriſts bodie were, as they will have it, and we have ſaid, 470. then it ſhould be and not be: which God can not do; for, one of theſe muſt be true, and the other falſe.*

C. Underſtand it thus, and ſo I ſay, that then it ſhould be no bodie: for, everie bodie, *a* although glorious, muſt be finit, have all its dimenſions, and be contained in a place, which it muſt fill for that preſent, and can not be in more then one, at one and the ſame time.

a Ioh. 20 27.

And ſuppoſe, that this could be done, by the ſtrangeſt miracle, God ever wrought, 'twould be but a miraculous deſtruction of Chriſts humanitie, which I beleeve, my Jeſus can not loſe; but will preſerve to my comfort, and the confuſion of thoſe fond

fond dreamers: that in my fleſh I may ſee my Saviour, in his, and they their Judge. Iob. 19. 16

475. F. *But Chriſts bodie is agile and glorious: and ſo can be as they tell us.*

C. No, no: for notwithſtanding its agilitie, impaſſibilitie and glorie: yet 'tis finit, and hath its naturall length, breadth and depth.

But how will they eat it immortal and glorious? when the Apoſtles receiv'd it mortall and neere the greateſt ignominie, a man ever endur'd.

476. F. *This is a wiſe queſtion: for, I can not conceive, that we eat Chriſts bodie otherwiſe then the Apoſtles, yea then the Fathers, both before and under the Law. But the Apoſtles did not eat it glorious and immortall; for, it was not then ſo: and the ancient did not eat Chriſt corporally: for, he had then no bodie. Yet S* Paul *ſaith* a *they did eat it, and there cals Chriſt ſpiritual meat: becauſe they did eat him by faith, beleeving he ſhould come, and by his death redeem them unto God; and ſo is he cald the Lamb ſlain from the worlds beginning.* a 1 Cor. 10. 3 Rev. 23. 8

C. We have ſaid twice, he is ſo cald: and on theſe premiſes we muſt conclude, that Papiſts erre groſly, in their fooliſh fancie of Tranſubſtantiation, by which they imagine an annihilation of the ſubſtances of the bread and wine, or a ſtrange converſion of them into the ſubſtance of Chriſts fleſh and bloud: ſo that nothing remaines of bread and wine, but the accidents: which is (in my judgement) a totall deſtruction of Chriſts Inſtitution: for, the ſubſtance of bread and wine periſhing, there is no holie ſign, no Sacrament of Chriſts bodie and bloud, and ſo no analogie or correſpondence betwixt the bread and wine, and the bodie and bloud, in their proprieties of nouriſhing and comforting.

477. F. I *conclude and beleeve it ſo, condemning them, and alſo thoſe, who teach, that the ſubſtance of the ſigns does indeed remain: but that in, with, or under them, the fleſh and bloud of Chriſt are really preſent: ſo that the faithfull, yea all Communicants eat and drink carnally, that precious fleſh and bloud.*

C. You

C. You may verie well condemne them: for, neither Tranſubſtantiation, nor Conſubſtantiation can be prov'd by the word of God, which teaches, *a* that Chriſts bodie is in heaven till the end of the world: ſo that we can never eat it, unles we mount thither by faith, and ſo apprehend him, ſhewing his wounds to his Father, and earneſtly *b* interceding for us.

a Act. 1. & 3.21

b Heb. 7.25

478. F. *How truly thou doſt ſpeak! But what ſaiſt thou of thoſe, who denie the Cup to all men, except their Prieſts and ſome great Kings?*

C. I ſay, they denie, what Chriſt grants, yea *a* commands, and the firſt Chriſtians did practiſe: they diminiſh the ſignification, Chriſt intends to give us, in that his bloud was powred out of all his veins, as we ſee wine powred out of a pot into the cup. When the bread is broken, and the wine powr'd, we conſider and repreſent by that eſſential ceremonie, how Chriſts bodie was broken, and his bloud ſhed for us: but theſe men worſe then the Capernaites, theſe men-eaters deprive their people of

a Mat. 26 27 Mar. 14. 23 1 Cor. 11 26, 27

Joh. 6. 52

the figurative means of their eternal ſalvation, in depriving them of the Cup.

479. F. *Why do they ſo?*

C. Becauſe forſooth, they fear, thoſe ſimple ſouls (and among theſe, they rank barons, earls, dukes, princes) ſhould ſpil ſome drops of bloud: for, they ſay, it is no more wine, but bloud: and ſo the bloud of Chriſt, yea the whole Chriſt (for, they teach alſo, that the whole bodie is by Concomitance in everie drop of the bloud) ſhould be much diſhonor'd, by falling to the ground, or hanging at their beard.

1 Cor. 11 26

480. F. *Had the ancient Chriſtians for manie ages after Chriſt, anie ſuch fear, out of ſuch opinion?*

C. No certainly: for, though they were (as we are ſtill) carefull, that neither bread nor wine fall, or be irreverently us'd: yet they thought not, that Chriſts bodie could fall, though the bread & wine ſhould: could be ſtolne from the Church, gnawn by the mice, and eat by reprobat perſons: blown out of the Altar or Table: ſtab'd by an

infidell, given to dogs and pigs, by a profane villain: could be mouldie, engender worms, feed and fatten our fleſh, and ſometimes poiſon it: nor that his bloud could be once again, nay millions of times ſpilt: licked by cats or dogs: could become vinegar, if kept too long, make a man drunk, if taken with exces; or burn his mouth, if it were boiling hot.

481. F. *What Child? Are theſe things now beleev'd?*

C. Verily beleevd good Father, to the great diſhonor of Chriſt, who being now *a* immortal and glorious, in the human nature, muſt yet (if this groſſe and deviliſh doctrine of Tranſubſtantiation, or corporall preſence were true) ſuffer indignities greater then thoſe, he endurd in the ſtate of his humble mortalitie: and yet we ſee no benefit ariſing thence unto the Church: for, all her *b* bleſſings proceed from Chriſts life, death and interceſſion. I abhorre then all ſuch doating teachers, and receive no ſuch fooliſh opinions, ſuch groſſe errors, pernicious hereſies, damnable blaſphemies.

a Rom. 6. 9

b Eph. 5 25

482. F. *Thou'doſt both wiſely and religiouſly: But how do they not ſee and ſay, that 'tis the bread & wine, & not Chriſts fleſh & bloud, which receive thoſe changes, and produce thoſe effects?*

C. Becauſe they are either blind, or malicious; ignorant of the truth, or unwilling, to confeſs it. Beſides, though they muſt grant, Chriſt falls, is blown up or down by the wind, or eat by mice, too great indignities for ſo great majeſtie: yet they ſay not, that Chriſts fleſh and bloud, or the ſubſtance of bread and wine engender worms, feed or poiſon, burn or make drunk.

483. F. *How are then ſuch things done, ſay they?*

C. By the accidents of bread and wine.

484. *How can theſe accidents remain, when the ſubſtance or matter periſhes, or is chang'd? Can accidents be without their ſubſtance?*

C. Naturall reaſon denies it, and our ſenſes find it here otherwiſe. Do we feel, ſmell, taſt colors, longitudes, latitudes and rotondities.? And where

where no ſubſtance is, nothing co-lor'd, long, large and round; ſhall we like fooles, ſeek colors, length or breadth? Doe we not feele, ſmell, and taſte bread and wine, as well as we ſee their colors, length and breadth? When bread engenders wormes, and wine is turnd to ice; ſhall we then ſay, thoſe wormes and that ice are no ſubſtances, but meere colors and lines?

485. F. *We can not honeſtly ſay ſo: for, they are true ſubſtances.*

C. Then Chriſts bloud is congeal'd, and thoſe ſmall wormes are made of the ſubſtance of Chriſts bodie: for, they ſay, the bread hath loſt his, by the conſecration.

486. F. *Let them ſay what they will, and the Devill prompts them: but ſuch baſe thoughts of Chriſt, ſuch blaſphemous conceits of him who ſits at the right hand of the majeſtie in the higheſt places, deſerve ten thouſand deaths.* Heb. 1. 3.

C. As they are ſuch thoughts and conceits, which do much derogat from the glorie of my Saviour; farre, farre be they from me, who thank my God,

God, for the right knowledge, he gives me; and intreat him to convert thoſe, who ſo groſſely miſtake and erre in the chiefe points of Chriſtian Religion.

487. F. *He may eaſily miſtake Gods religion, who knowes not what's humane reaſon, and be dazled at the ſight of the Sun, who can not looke upon a Star or coale. But let us leave theſe men in their ſtupiditie and impietie, till it pleaſe the Lord to bleſſe them, with the right uſe of their reaſon, and the true knowledge of his Religion: and tell me Child, ſomething of our* a *Preparation, for the fit reception of this Sacrament.*

a 1 Cor. 11. 28.

C. I thinke, theſe five things may ſuffiſe: a right Beliefe, ſolid Knowledge, ſerious Meditation, holie Life, devout Pra'yr.

488. F. *Beleefe? Of what?*

a Ioh. 5. 24 Act. 17. 11. b Rom. 4. 20. 21 Heb 11. 1 2 Tim. 1. 12. & 4. 8. Tit. 1. 2. 1 Cor. 11. 29

C. Of all *a* ſaving and neceſſarie truths, with a full *b* perſuaſion of the effects of Gods promiſes unto us.

489. F. *What knowledge muſt we have?*

C. Such as may diſcerne Chriſts bodie from other meat and us.

490. F.

490. F. *How from other meat, or the ſignes themſelves?*

C. In reſpect of their nature and effects.

491. F. *How in reſpect of their Nature?*

C. In that, the ſignes are corporall and corruptible, but what they ſignifie, is ſpirituall and incorruptible; *a* my Saviours holie affections, vertuous actions, devout prayers, cruell perſecutions, and bloudie death for me. *a* Luk. 22. 19

492. F. *How in reſpect of their Effects?*

C. In that the ſignes, nouriſh, comfort, preſerve the fleſh; but the thing ſignifi'd feeds the ſoule in ſuch ſort, that ſhe ſhall ever live: yea though the bodie dyes, yet by vertue of that ſpirituall food, it ſhall revive immortall and glorious. Ioh. 6. 54.

493. F. *And how muſt we diſcerne the Lords bodie from us?*

C. In reſpect of Chriſts dignitie and our unworthines; *a* he being juſt, and we injuſt; he the *b* righteous Son of God, and we the ſinfull Iſſue af *Adam*; he eternall, we temporall; *a* 1 Per. 3. 18. *b* Mat. 16. 16.

porall; he an immortall God, we mortall men, britle creatures; he kill'd for us, we the cauſe of his death: for, thus we muſt ſeriouſly meditate in our preparation.

494. F. *Sith we are (as I confeſſe) ſuch; how can we worthily receive this Sacrament?*

Iſa.1.16.17 Eph.4.22. &c. C. By ceaſing to be what we are, and becomming what we are not.

495. F. *Thy meaning my faire Child.*

C. We are impure, injuſt, ſinfull: we muſt become holie, juſt, righteous men.

496. F. *How?*

C. By Holines and Righteouſnes.

497. F. *But thou haſt ſaid* (30.) *that holines is an unſpotted ſtate of all the faculties of the ſoule, and the members of the bodie: and righteouſnes, an habitude of the mind, diſpoſing all our affections and actions to a right and juſt end. Sith then both the ſoule* Iſa.1.4.5.6 *is defild, and the bodie impure: ſith our whole nature is corrupt, denying God and man their due, what meanes to be holie? How can we be righteous?*

C. By the obſervance of Gods Law.

498. F. *How Child? Can anie man be juſtifi'd by the workes of the Law?*

C. S. *Paul* ſaith, no man can: and we muſt beleeve him: for, 'tis impoſſible. Rom.3.20. Gal. 3.11. 12.

499. F. *Why impoſſible?*

C. Becauſe we can never *a* fulfill the Law, *b* being all ſinners, and ſo come ſhort of that righteouſnes, it requires. a 1 king.8. 46. Iſa.64.6. Rom.7.15. &c.

2. Becauſe the Law it ſelfe *c* is imperfect without Chriſt, to *d* whom it directs us, for perfect righteouſnes. 869. 1 Ioh.1.8. b Rom 3. 23. c Rom.8.3 Gal.3.21

500. F. *Since then the Law can not juſtifie us, how ſhall we find our perfect righteouſnes in Chriſt?* Heb.7.18, 19 d Gal.3.24

C. By beleeving, *a* he had a perfect righteouſnes both originall and actuall, being free from all ſin, averſe from ill, and prone to good; and that he exactly *b* obſerv'd the Law for us: and ſo by faith making his juſtice ours; for, thus we ſay, faith juſtifies, not as a worke or by its worthines, but as a hand ſeizing on Chriſt, and taking that juſtice from him, he needs not for himſelfe, but *c* accompliſht for us. a Luk.1.35 Iſa.53.11 2 Cor.5.21 1 Pet.3.18 b Rom.5. 19 c 2 Cor.5. 21 Philip.3.9

501. F.

501. F. *Is nothing more requir'd, beſides this bold and catching faith?*

1 Ioh.3.3 C. Yes, ſomething more: for, everie man, who hath his hope in Chriſt, purifieth himſelf, even as Chriſt is pure.

502. F. *How may we purge our ſelves?*

a Act.15.9 C. Firſt, *a* by faith in Chriſts bloud.

2. By *b* repentance, conſiſting of

1 Joh.1.7 Heb.6.1. & 9.14. Prov.16.6 ſix parts.

503. F. *What are the three firſt parts?*

a 2 Cor.7.9.&c. C. A true *a* ſorrow for all our ſins, in that our good Maker, loving Saviour, gentle Sanctifier, our eternall, almightie, wiſe, mercifull, gracious, God is offended by us, *b* who have from him what we are and poſſeſſe; and whom therefore we ſhould intirely *c* love, *d* ſerve and adore: and *e* before whom we humbly acknowledge our faults and miſeries *f* with fervent prayrs and earneſt deſires of pardon.

b Rom.11.36 *c* Deut.6.5 *d* Mat.4.10 *e* Pſal.51.3.4. 1 Ioh.1.9 *f* 1 king.8.46.&c. Pſa.51.1. &c.

504. F. *Tell me now the other three parts.*

C. A ſtrong reſolution, never

a Pro.3.7 *a* to diſpleaſe him wilingly, wilfully;

an

an earneſt intention to *b* ſerve him faithfully; a holie *c* vow, to keep his Law: *d* and ſhun all occaſions of ſin, and then a ſtrong belief, he *e* hath for Chriſt onlie forgiven us the ſins, for which we grieve, and thus forſake: though never ſo *f* grievous and *g* manie, which faith I take for the fifth part: the ſixth being *h* all poſſible and due ſatisfaction or reſtitution of name, goods, loſſes: and *i* information of the truth, in caſe we have miſled anie perſon.

b Deut. 11 13.
c Pſa. 119. 106
d Iſa. 1. 16, 17
1 Theſ. 5. 22.
1 Pet. 3. 10 &c.
e Mat. 21 22
Eph. 1. 7
f Iſa. 1. 18
g Luk. 7. 47
h Luke 19.
i Eph. 4. 25

505. F. *Having this faith, knowledge, holines, righteouſnes, ſorrow, reſolution, intention and beliefe, thou maiſt ſafely, yea moſt profitably receive this Sacrament: but examine well thy conſcience, to ſee, whether theſe things, faith, knowledge and the reſt be true & ſo a Chriſt be in thee: and beware afterward to* b *breake thy holie vow.*

See 755.

a 2 Cor. 13 5
b Num. 30 3

C. The Lord make me ſuch, as he loves, give me that faire *a* wedding garment, he requires in his gueſts, and bleſſe my intentions to love and ſerve him as I ought: for thus, yea more fully, I muſt then pray, with

a Mat. 22 11.

See my Monthlie Devotion.

a Deut. 6. 5
b Deut. 13. 4
c Pſa. 119. 2
d Phil. 3. 8.
e Pſal. 68. 3 &c.
f Pſal. 8. 1 &c.
g Pſa. 31. 23
h Pſa. 148. 1, &c.
i Lev. 19. 18
k Eph. 6. 5 &c.
b Deut. 4. 1. Mat. 15. 9
c Pſa. 90. 2
d Rom. 11. 33
e Pſa. 94. 9. 10, 11
f Mal. 3. 6. Iob. 23. 13
g Gen. 18 25 Deut. 10 17
h Exo 15 11
i Exo. 34. 6.
k Rō. 8. 32
l Ioh. 4 10

a minde ſtirr'd with zeaſe, and a heart enflamed with love towards my loving God, and thoſe, he commands me to love.

506. F. *How ought'ſt thou to love God?*

C. As he commands, *a* with all my heart, ſoule, ſtrength: as a good Child loves his Father, *b* fearing to diſpleaſe him, and *c* ſeeking to pleaſe him, *d* regarding him above all things; *e* rejoycing in his perfections, *f* magnifying his name and workes, *g* inviting all men to his love, *h* all creatures to his praiſe; and in him and for him, *i* loving my neighbour as my ſelfe.

507. F. *This is a fine way to love God: but how muſt thou ſerve him?*

C. *a* As a good Servant, his maſter, willingly, faithfully: *b* in that way, he preſcribes in his revealed will: beleeving him *c* eternall in being, *d* incomprehenſible in nature, *e* infinit in knowledge and wiſdome, *f* immutable in his decree, *g* impartiall in juſtice, *h* glorious in holines, *i* excellent in mercie, *k* exceſſive in his

his love, *a* marvellous in his workes, *b* adoring him alone, *c* ſerving him, and cleaving to him : *d* having no faith, no hope, but in his wiſdome, pow'r, goodnes, *e* for what concerns my ſoule : ſeeking *f* health, eaſe, *g* riches, honor, greatnes and ſtrength, but from him and by lawfull meanes; not from Devills, *h* nor their ſeruants, the Witches, Conjurers, Aſtrologers, Prognoſticators, Almanack makers, or Fortune-tellers : truſting my ſelfe *i* to his wiſe providence, not to th' influence of the ſtarres, not to the rule of fate, chance or blind and imaginarie fortune, deifyed by fooles and infidells : *k* enduring patiently his corrections, and *l* bearing joyfully my croſſe, being *m* thankfull for his bleſſings, and in all things *n* ſubmitting my will unto his, *o* which be done here in earth, as it is in heaven.

a Pſal. 139 14.
b Mat. 4. 9
c Deut 10. 20.
d Prov. 3. 5 6.
e Pſa. 130 7, 8, & 37 3. 5.
Iſa. 26. 4.
f Deut. 32. 39
g 1 Chro. 29. 11, 12
h Lev. 19. 31 & 20. 6
Deut. 18. 10 &c.
Iſa. 47. 9. 12 13, 14.
Ier. 10. 2
i Pſal. 136. 23.
Mat. 6. 25. &c & 10. 28, &c.
Ier. 10. 13.
k Pro 3. 11
l Luk. 9. 23
m Pſa. 100 4
n Mat. 26. 39
o Mat. 6. 10

508. F. *Amen my Child. And now I ſee, this is the place, in which thou haſt promiſd to ſpeake of the Lawes of our God, which in Baptiſme we vow to keep.*

G. This is the place, and theſe

a Mat. 22. 40
b 1 Tim. 1. 5.

are the Lawes, I meane: for, *a* Love being a compendium of the whole Law, and *b* the end of the Law; I have e'en now (506) ſhew'd you thoſe Lawes, we are oblig'd to keep.

509. F. *'Tis true, thou haſt: yet I deſire much to heare thee, upon everie particular Commandement of God.*

C. Then I muſt make a large Volume: for, Gods Commandements are manie; yea manie more, then I I can tell.

a Exo. 20. 1 &c.
b Mat. 22. 40
c Deu. 4. 13

510. F. *'Tis true againe: but I meane here thoſe* a *ten onely, God gave by* Moſes *to the Jewes: for, as Chriſt ſaith, that* b *love is the ſum of the Law; ſo thoſe ten are an* c *abridgement of all other precepts, diſperſt through the Scripture.*

C. You ſay well, deare Father: vouchſafe then to heare and helpe me, and I'le ſay what I thinke of them.

511. F. *God be thy helpe my Love: begin now at the firſt.*

C. Nay, that's done alreadie.

512. F. *Where?*

C. In my 507. Anſwer: for, there I have cleerly, and (as I think) fully ſet

ſet down the duties of the firſt precept, in ſhewing how we muſt ſerve God.

513. F. *I perceive now, thou haſt done ſo: proceed then now to the ſecond, and tell me, what it doth concerne.* 2. Com.

C. Idolls and Images. Exo. 20. 4

514. F. *Nay, it is a prohibition to take Gods name in vaine.* 5

C. Excuſe me, good Father, that prohibition is the third. Exod. 20. 7

515. F. *I have ſeen it for the ſecond*

C. You have, and I know where.

516. F. *Where my faire Child?*

C. In books made by ſome men, whoſe Sacrilegious hands have ſtolne that part of the Lords Law to transferre his glorie to man, and their ſervice to the creature. But as Gods Word confutes their groſſe Idolatrie in verie manie places: ſo their wiſdome or craft is confounded in ordering the Commandements. The office of the Virgin *Marie* and ſuch manuals of Popiſh devotion. 4 Deut. 4. 2.

517. F. *How?*

C. Becauſe in taking away the ſecond, they divide the laſt into

two, to keep ſtill the number of ten.

518. F. *And how is their wiſdome confounded in that diviſion?*

a Pſa.94.9 &c b 2 Tim. 3 16. C. By the *a* omniſcience of God, who in his *b* perfect word, hath confounded all paſt, preſent and future hereſies: for, the wiſe God knowing, ſome would alter his Law, although but in the latter dayes, left it by *Moſes* in two places, with ſuch change in the laſt precept, that they can not tell us, which is the ninth or tenth.

519. F. *Why can they not?*

a 20 17. C. Becauſe in *Exodus*, the *a* Houſe is ſet before the Wife: and in *Deuteronomie*, which is a Repetition of the Law, *b* the Wife is the firſt thing forbid to be deſir'd. Yet ſtrong ſtomachs digeſt the hardeſt meats; b 5.21 c Mat. 23. 24 *c* thoſe large throats ſwallow this Camell, thoſe *d* ſtiffe-necked perſons have ſhaken off the yoake and weight of theſe places, and buried the ſecond Commandement, to cover their Idolatrie.

d Act. 7. 51

520. F. *Is then Idolatrie forbid, by the ſecond Commandement?*

C. Yes verily and moſt cleerly: for, that Commandement hath two parts,

parts, though they againe would find in it but one.

521. F. *Shew me thoſe parts.*

C. The making of Idolls or Images, for Religion. Exo. 20.4.

2. Their Adoration: wheras ſome ſay, they may be made for Religion, and ſet up in the houſe of God, but not ador'd. v. 5.

522. F. *If they ought not to be ador'd, why are they ſet in places of publick worſhip?*

C. They anſwer you,

1. For ornament to the Church, & building.

2. For Inſtruction unto the ignorant.

523. F. *What think'ſt thou of the firſt?*

C. That man ſhould not preſume to be wiſer then God, eſteeming that an Ornament or Merriment, which *a* before him is abomination: and for this cauſe ſuch Images and Statues, and all other reliques or reſt of Idolatrie, as *b* the invocation and the names of falſe Gods, in our playes, writings, tales: making Bone-fires to Chriſten apples, or in the honor of a *a* Deut. 27 15

b Exo. 23 13 Ioſ. 23 7 Pſa. 16.4

c Deu.18. 10.&c. Isa 47.12

Saint, Pilgrimages; *c* Charming the tooth-ach: ſinging fire out: burying under an Aſh the paird nailes of fingers and toes, with a handfull of bayſalt to cure agues: Superſtitious conſecrations, conjurations, ceremonies: Watching in the Church-yard, to know who ſhall dye that yeare: faſting a day, then at night watching with meat and drinke, to ſee the ſhape of their future husbands; or for the ſame end hanging a ſmock (a neere, though dumb witnes of luſt) upon a hedge, and ſitting by't at night; or looking in one of their ſhooes, the firſt time they heare the Cuckoe, to find a haire of the color of the mans, they muſt have: carrying in the boſome a piece of levened bread 'gainſt ill aire, or witchcraft: putting a ſive upon a paire of ſheares, or tying a key to a Bible open upon the 50. Pſalme, then holding it with two fingers, read in another Bible the 18. Verſe, naming the parties, we

d Lev.19. 31 & 20.6 Deut.18. 10.11

miſtruſt; or *d* conſulting conjurers, about things ſtolne, or loſt, or ſick; and all other ſuch things, *e* ought

e Deut.7.5 Isa.30.22

by Gods law to be pull'd downe, defac'd and left.

524. F. *Why ſo my Love?*

C. Becauſe they are fooliſh and *a* abominable things, which *b* ſhew our weake, or no faith in God our Maker, and teſtifie our confidence and dependence upon Satan the deſtroyer.

a Deut. 27. 15
b 1 king. 18 21
2 king 1. 3

525. F. *As they are ſuch, and can be no other then ill, yea very ill; I abhorre them, will* a *forbeare them, and in Gods name* b *reprove all thoſe, who ſhall practiſe the ſame. But what ſaiſt thou of the ſecond excuſe of our Image-lovers, in placing them in the houſes of God, for Inſtruction, or bookes unto the unlearned?*

a b Eph. 1 11

C. I ſay, that Idolls being by God called *c* Teachers of lies and vanitie; 'tis verie juſt with him, to ſuffer, that thoſe be deceiv'd, who ſeeke him in their painted walls, hangings, windowes, and not in his holie Scripture, which they ſhould learne to read, that, *d* in it they find Chriſt, without whom all things are *e* nothing to the wiſe and faithfull.

c Ier. 10. 8. 14. 15
Hab. 2. 18
d Joh. 5. 39
e Philip. 3 8

526. F. *If this deceit is juſt with God, what is his judgement upon thoſe, who make not their Idolls or Images*

and Croſſes, for Ornament and Inſtruction, but alſo for Adoration?

a Deut. 13 1. till the end. b 1 Cor. 6. 9 10. Rev. 21. 8

C. By *a Moſes* Law, they were all ſton'd to death, and by the *b* Goſpell they are damn'd, eternally ſhut out of Gods glorious Kingdome, and caſt into the lake of fire: if they dye in Idolatrie.

527. F. *What's this Idolatrie?*

a Iſa. 42. 8 Mat. 4. 10

C. A falſe and wicked Religion, in which the *a* adoration, honor and ſervice due to God are giv'n to the creature: and this happens either,

b Iſa. 44. 17 &c. Gal. 4. 8. c Rom. 1. 23, 25.

When that thing is *b* eſteemd and adored as God, which is no God: or

When the true God is ſerv'd in *c* Idolls, Images, Reliques, Angells, Saints, and other things prohibited by him.

528. F. *Are there anie men in the world of this falſe Religion?*

C. Thouſands, yea millions, good Father: yea manie amongſt us, at leaſt of the ſecond degree; giving to Angells, and dead Saints, yea to ſenſles bones and images, the honor, they owe the high God.

529. F. *Thou mean'ſt the Roman Catholiques, ſo falſly call'd.*

C. I

C. I confeſſe, I mean them, and ſo I do in manie other places of this Catechiſme, although I name them not; and I think, you do ſo.

530. F. *'Tis nothing, to mean or name them, unles we prove our poſitions concerning them: and how canſt thou verifie what thou ſaiſt of them, and of their groſſe idolatrie?*

C. I can do it with great facilitie, both by their Doctrine and Practice.

531. F. *What's their Doctrine concerning this?*

C. 'Tis quadruple.

1. That Images and Croſſes muſt be made and ador'd.

2. That Angels and dead Saints ought to be worſhip'd and pray'd to.

3. That beſides Chriſt, they are our mediators to God.

4. That the virgin *Marie* is * the queen of heaven, the ladie of the world, the empres of hel, the gate of eternal glorie, the way to everlaſting joyes, the oracle of the Prophets,

Luk 46 &c. Act 4.12 & 14.12

* See the Prayer upon theſe words, *Miſſus eſt Gabriel angelus*: Another, *Ave Domina Sancta Maria, mater*

dei, regina cæli, porta paradiſi, &c. And another, *Obſecro te Domina Sancta Maria, &c. Mater orphanorum ſalus & ſpes in te ſperantium, &c.*

Mat. 11. 28

Prophets, the mother of the Church, and of mercie, truth, charitie; the comfort of wretched perſons, our life, ſweetnes, refuge, advocat, mediatrix, and hope.

532. F. *This pretended honor to the bleſſed virgin is an horror to good Chriſtians, and ſhould be a great grief to her, if her glorious ſoul ſhould know theſe blaſphemous titles, and were capable of ſorrow: for ſo they make her a Goddeſſe, and give her that honor, which none but her Son can challenge. And what is their Practice?*

C. Anſwerable to their Doctrine: for, they bow head and knees to ſtatues, pictures and reliques: give them *a* (as the Jewes did to their queen of heaven) incence, bread, butter, bacon, poultrie, egs: kiſſe them and their attire: carrie or keep religiouſly their duſt, bones or garments: call upon them for fair and foul weather, for wind and calme, for riches and plentie, for health and eaſe, for vertue, grace, glorie: and

a Ier. 7. 18 & 44. 17 &c.

Iſa. 44. 17

ſo

ſo expect from Angels, Saints, yea ſenſeles wood, ſtones, braſſe, ſilver or gold, made in the likenes of ſome Saint, what none but God can grant: and ſo give (as much as they can) his pow'r, wiſdom, goodnes, glorie, to his creature, yea ſometimes to nothing. Iſa. 42.8

533. F. *How to nothing? Are thoſe Angels and Saints nothing?*

C. Angels are *a* glorious Spirits, and Saints (if truly Saints) moſt *b* bleſſed ſouls: but what Papiſt can prove, that *Longis* with his ſpear, *Chriſtopher* with his pole, *George* with his dragon, the Veronique with the picture of Chriſts face in her kerchief, *Katherin* with her wheel, and *Urſula* with her 11000. virgins had anie being in the world? It is perhaps for this reaſon, that they have thought, that their adoration may be termin'd or ended in the image, conſidred in it ſelf; leaſt they miſtake, in adoring a Saint, though canoniz'd, who never liv'd; or liv'd ſo wickedly both in faith and manners, that his ſoul

a Mat. 18 10
b Mat. 25 34

New Romans have this from the old, who did Liſt their Worthies amongſt their gods.

ſoul ſhines not in heaven with Angels, but burns in hell with the Devils and infidels. And who would adore
Iſa. 5. 20 ſuch, but blind Papiſts, canonizing evill for good? Who but they, kneel to ſuch ſtatues?

534. F. *Doſt thou not ſlander them? for, they'l tell thee, it is not the image, they worſhip and beſeech, but what it repreſents.*

C. This excuſe could not ſerve the ancient heathens turn, nor ſhall theſe
a Ex. 34. 14 mens: for, *a* God onlie muſt be a-
b Mat. 15. 9 dor'd, and in that *b* way, he hath ordain'd. But to ſhew, they do, as I ſay; behold but their actions, and hear their dailie pray'rs, and you ſhall (I hope) beleeve me.

See, how humbly they bow to them, how devoutly they beſeech them, how lovingly they look on them, how ſweetly they kiſſe them, how richly they cloath them, how willingly & frequently they give them manie prettie things, both for diet and apparell. Do they all theſe things to the Saint, and not to the image? Then my eyes deceive me.

When from all parts of Chriſten-

dome

dome they go in Pilgrimage to *Lorretto* a little town in Italie; is it to ſee the virgin *Marie*, whoſe ſoul is in heaven, as I beleeve; and her bodie too, as they think: or only to view that Chappell, which they ſay, was her houſe; and adore her Image, made (as they report) by S *Luke*?

535. F. *The Virgin is not there; it is then to the houſe, her pretended houſe, they reſort: 'tis her image, a mans, yet not* Lukes *worke, which they adore.*

C. And when they ſay: Haile Croſſe, our onelie hope: increaſe righteouſnes to the godlie, and to the guiltie, pardon ſin: ſpeak they (thinke you) to the Croſſe or to Chriſt?

O crux ave, ſpes unica, &c. And Another. *Flecte ramos, arbor alta, &c.*

536. F. *To the verie Croſſe, as my ears take it: for, although Chriſt was crucifi'd, yet he is not a Croſſe.*

C. So then Father, you may perceive, it is the Image, they adore: 'tis the Statue or Croſſe, they pray.

537. F. *I perceive it, my Child, and withall wonder much that thoſe, who*

Rom. 1. 22. 25 Gal. 4.8. *who profeſſe themſelves wiſe, are become ſo fooliſh, as to beleeve and doe ſuch things, worſhipping and ſerving the creature, and forſaking the Creator.*

C. Your wonder may increaſe, when you ſhall ſee in their Temples (if yet your conſcience give you leave, to *b* enter thoſe Beth-avens, thoſe houſes of iniquitie, thoſe polluted places; and behold their abominations:) that not content to repreſent corporall and viſible things, and ſo adore them: they have alſo ſtatues and pictures of *c* Angells, who are inviſible and ſpirituall ſubſtances; yea of God himſelfe, that eternall and infinit *d* Being, who can not fall under mans ſenſes, but *e* is above all imagination.

b Hoſ. 4.15

c Heb. 1.14

d Exo. 3.14

e Pſa. 139.6

538. F. *Have they then alſo Images of God, as he's inviſible, and not manifeſted in Chriſt?*

C. Yes verily, repreſenting the glorious and incomprehenſible Trinitie, by a man with three faces, three noſes, three mouthes, three beards and foure eyes in one head: or God the Father, by an old man, with ſuch garments, as the Pope hath in his

Deu. 4.15, 16 Iſa 40.18 &c. Act. 17.29

his glorie; the Son, by a Lamb holding a Croſſe, and the holie Ghoſt, by a Dove.

539. F *So did the old Heathen, turning the glorie of the incorruptible God, to the ſimilitude and image of a corruptible man, and of birds, and four-footed beaſts.* Rom. 1. 23

C. New Romans imitate the old; yea in ſome things are more forward, and certainely more groſſe and ignorant. It would vex you, to ſee, how theſe Images, repreſenting God (as they ſay, and as if he were a man, bird or beaſt) are adored and pray'd by them, though indeed not ſo much, as the ſtatues and pictures of the Virgin *Marie*, Angells and Saints.

540. F. *How can my Love prove this?*

C. By their Legends and Prayer-bookes.

541. F. *How by Legends?*

C. In that thoſe hiſtories or tales ſhew us, that there is no diſeaſe, which ſome Saints may not heale; no danger, they may not prevent, no evill, they may not avert; no good,

good, vertue and grace, they may not give: and then what need of God, whom they feare and miſtruſt? when his Saints can doe all at a ſmall entreatie, and for a little gift?

Exo. 10. 22 23

542. F. *O Egiptian darknes, yea worſe then it! And how doth it appeare by their Pray'r-bookes, that Images of God are not ſo much ador'd and praid, as the Statues of Saints?*

C. In that they have but few prayers to God and manie to the Saints; and theſe being wholly to Images and Saints, God having no, or little part in them; and few to God without the Saints, beſeeching him by their mediation and merits, to grant what they wil have, or deſiring their Saints * by God, by the Trinitie, or by Chriſt,

And ſo have they more Temples and Altars for theſe Saints, then for God

* See the Prayer.

Rex Iaſpar, rex Melchior, rex Balthazar, rogo vos per San Ctam Trinitatem, rogo ter regem regum, &c.

And another to the Virgin and *Iohn* th' Evangeliſt. *Sancta* Maria *Dei genitrix, &c. Sancteque* Iohannes *Apoſtole &c. rogo vos per piſſimum redemptorem noſtrum, &c. ut ſpiritum fornicationis à me procul elongetis, &c.*

Chriſt; to doe ſuch and ſuch things for them: and ſo our bleſſed God, our Saviour Chriſt is made a Mediator, betweene us and his Saints, to procure their bleſſings. Yea even their Confeſſions of ſin, their oaths vowes & prayers are not made unto God, alone; but (Chriſt being often omitted) ſome Angells and Saints are ſtill joyned with him: which makes ſuch pray'rs, confeſſions, vows, abominable ſins.

543. F. *Why?*

C. Becauſe they ſhew by them, that God is not of himſelfe, either ſo pow'rfull, or willing as his Saints to doe good: or if he be in their conceit, yet they will make his creatures ſhare with him in that high glorie, of which he profeſſes himſelfe greatly jealous. Exo.20.4 Iſa.42.8

544. F. *Then thou holdſt not, that vows made thus, can be pleaſant to God.*

C. No, and for that I doe abhorre them, and amongſt all, thoſe which are call'd Monaſtique Vowes.

545. F. *What of them?*

C. I ſay, they are,

1. Impious, in that reſpect, they

are alſo made to ſome Saints and men, and not to *a* God alone, who ought to be fear'd.

a Deu.23. 21 Pſa.76.11.

2. Unlawfull, *b* becauſe not grounded on Gods word, but rather contrarie to it; and

b Micah 6 8

3. Preſumptuous, becauſe eſteem'd *c* meritorious, and *d* in the pow'r of man.

c See 269 &c.

d See 565.

546. F. *I thinke, Povertie is the firſt: tell me then what it is.*

C. A voluntarie forſaking of the preſent and future right, the man hath in all worldlie goods.

547. F. *Sith all theſe things were made* a *for mans uſe and proprietie, and given him by God, I eſteem this vow contrarie* b *to the end of the Creation.*

a 1 Tim.6 17. Act. 5.4

b Gen.1. 28. &c. & 9.2.3.

C. And ſo is it, if truly made: but the craftie frier makes it, to have a better title to the dainties, the aire, ſea, earth afford, then that he had from his Father, though a great King.

Yet that vow compelling the lazie man to beg, or without begging live, by other mens paines, 'tis repugnant to Gods decree, *c* which condemnes man, to eat his bread in the ſweat

c Gen.3.19 2 Theſ.3. 18.

ſweat of his face, by his labor and induſtrie.

548. F. *Leave the Drone eating ſtolne honie; and tell me, what is Obedience, another of his vowes.*

C. An act of meer folie, by which free men capable to governe themſelves, by the lawes of reaſon and religion, *a* ſubmit their judgement and will to another, who drawes them as he liſt, not by generall rules of honeſtie, but by conſtitutions particular to that order of Monkes, often contrarie to reaſon, and injurious to God: which yet (yea in all things) the Frier is bound to obey *b* without examination of right or wrong: ſo that he muſt (if the maſter commands) throw himſelfe into a deep pit, or kill his Child; as ſome have done, if their ſtories be true.

a 1 Cor. 7. 21 &c.

b Act. 4. 18. 19

549. F. *Though ſtories ſhould tell no ſuch thing; yet their doctrine and bookes may ſerve to condemne this ſtrange vow, 'cauſe they command blind obedience, and we know, that* a *if the blind lead the blind, they ſhall both fall into the pit.*

a Matt. 15. 14

C. They muſt both fall, becauſe

the truth hath ſaid, they ſhall: but how can wiſe Abbats, learned Priors, grave and long bearded Guardians be call'd blind?

550. F. *Anſwer firſt my queſtion. Why did Chriſt call the Scribes and Phariſees blind? Were they not learned, grave, holie, as well as thy Abbats, Priors, Guardians, Rectors?*

C. Chriſt call'd them *a* fooles and blind, becauſe they taught, that the gold was greater, then the Temple; and the offering, then the Altar; and ſo eſteem'd that moſt, which deſerv'd leſſe regard.

a Mat. 23. 16. &c.

551. F. *Thou haſt anſwer'd thy ſelfe: for, I tell thee, thy Monkes, Friers and Nuns, yea Popes are blind, becauſe they regard more their Traditions, Canons and Conſtitutions, then the holie Scripture: accounting greater ſin in man, to eat fleſh on Fridayes, or conterfeit the Popes Letters, then to kill his Father: for, that man payes dearer for his abſolution, concerning thoſe two things and other ſuch, then concerning murder.*

C. Doth he Father? Then we may boldly ſay, that theſe Popes and their

their fellowes are like the Scribes and Phariſees, *a* ſtraining out gnats, and ſwallowing camells, *b* tithing mint and aniſe, waſhing their fleſh and their veſſels, but not their hearts: affecting garments, but not holines: making conſcience of a Church holie day, of a ceremonie, of their ſeven Canonique hours, to which they grant pardon of ſins: of riſing at midnight, of faſting on all Eves and Lent, of keeping great ſilence at certaine times and places: of kiſſing and licking the ground, of whipping themſelves, of carrying water on their heads in a pot full of holes, going bare feet, and other ſuch human precepts and meere follies; but *c* omitting the weightier matters of the law, judgement, mercie, fidelitie.

a Mat. 23. 24.
b V. 23
c V. 23.

552. F. *Then we may ſay againe, they are like* a *beautifull tombes without, but within full of filthines;* b *righteous without, but within full of hypocriſie, iniquitie, extortion and exces: innocent* c *ſheep without, but ravenous wolves within.*

a Mat. 23. 27.
b V. 25. 27 28.
c Mat. 7. 15

C. Yet that ſeeming beautie, righteouſnes, and innocence, is ſome-

what before God and men.

553. F. *Abomination before God,* a *who weighes the intention, and by it judges the actions. Their hearts being rotten, and their* b *eyes evill; their beſt actions and holieſt works ſtinke before God and all wiſe men.*

a 1 Sam. 16 7. Ier. 17. 10
b Mat. 6. 23

C. How before men? How can theſe ſee, when the heart is corrupt, and the intention naught.

554. F. *Wiſe men judge of trees by their fruits, of the cauſes by their effects. Some of their workes ſhall bewray their hypocriſie. Nay concerning Friers, their whole profeſſion ſhewes, they are rotten within.*

Mat. 12. 33

C. How Sir?

555. F. *In that their chiefe ſtudie is about workes not commanded by God, called by them workes of Supercrogation, or workes above Gods law;* a *as if they were alreadie juſt and perfect, and could do more for greater perfection, then God requires of them.*

a Eſa. 64. 6. Philip. 3. 12, &c.

C. I can not conceive it: for, can they b love and ſerve God more then with all their heart, ſoule and ſtrength? Can they be c more juſt, pure and perfect then God and Chriſt,

b Mat. 22. 37. &c.
c Iob. 4. 17

Chriſt, whoſe perfection was here to doe his Fathers will? Heb.10.7.

556. F. *Thy two queſtions muſt be anſwer'd negatively: for, they can doe neither: and theſe two places of Gods word, beat downe their preſumption and deſtroy their Super-erogation, their doing more for God, or giving more to him, then he juſtly expects from them; whom he hath made, and to whom he doth freely give both the will and the deed, (if good) both the worke and the gift. Then to whom is he a debter? and who hath lent him anie thing?* Philip.2. 13

C. Friers will ſay, that he is in their debt, for their three Vowes, Pilgrimages and proceſſions ſet faſts and feaſts, long pray'rs and hard whippings[b], going bare-foot and putting on ſack-cloathes, &c.

557. F. *They ſay ſo I confeſſe: but if God askes,* [a] *who hath requir'd ſuch things of them, yea what warrant they have for them? the men ſhall be* [b] *ſpeechles, to them, who underſtand religion and reaſon: though to the ignorant and ungodlie perſons they may babble ſo much; that they'le tell ſuch ninnies, it is a hard bargaine, if*

[a] Iſa.1.12 Mi ah.6.6 7.8.

[b] Let Mon's read here Micah.

[b] Mat. 22. 12

thoſe auſtere Friers are damn'd.

C. Then they muſt thinke, God is oblig'd to man, which in truth *c* he is not, let man doe all the good he can: how much leſſe is he unto them, who doe what he commands them not, but rather, what he doth condemne? Is it a hard thing with God, to *d* damne the Infidells, Idolaters, and preſumptuous? Is it injuſt with God, to caſt to hell the proud *e* Angell, and force diſobedient *f* *Adam*, out of pleaſant Eden?

c Luk.17. 10 Rom.11. 35.36 1 Cor.4.7.

d Rev.21.8 *e* Ma.25.41 *f* Gen.3.24

558. F. *Thou wilt inferre, that if Friers are proud, as certainely they are; witnes all their actions and behaviour, even with princes, whoſe fellowes they would be: witnes againe this opinion of ſuperabundant merit, which they a leave in the Popes treaſure, whence he ſends out his pretended pardons, b for the ſalvation of others: and if they be c diſobedient to God as certainely they are in their legall Idolatrie, fornication, prohibitions of meats, marriage, Scripture: it is not injuſtice in God, to caſt them downe into the lake of fire.*

a Rev.14 13. *b* 1 Cor.17 5 Gal.6.7 *c* Iſa.30.1

C. I doe conclude it ſo, juſtifying my God in their condemnation

as well as in that *d* of hypocriticall Scribes and Phariſees, *e* of the Prophets of *Baal*, Prieſts of heatheniſh Gods, and their Philoſophers, who liv'd in great auſteritie, at leaſt manie of them, faſting, praying, forbearing both wine and women, cutting their fleſh, and mortifying it, with more truth and ſinceritie, then thouſands of our Prieſts and Monkes.

d Mat. 23. 13.

e 1 King. 18 28

559. F. *Iam glad my ſweet Child, thou juſtifi'ſt thy God: for, certainely he is moſt* a *juſt in all his words and workes, and ſo he the eternall and infallible truth is finely* b *juſtifi'd by thee, his loving Child and mine. But now tell me, what is Monkes ſecond Vow: for, I thinke Obedience the third and laſt to manie Orders of Friers.*

a Rev. 15. 3

b Mat. 11. 19

C. Then Chaſtitie or ſingle life is the ſecond.

560. F. *Chaſtitie? Doe not all Chriſtians make this Vow,* a *forſaking in Baptiſme the ſinfull luſts and uncleane pleaſures of the fleſh?*

a Rom. 6. 3 &c.

C. They do indeed: but Monkes thinke not, this vow may be kept in Marriage: and ſo they abhorre it; and their Popes *b* giving heed to ſeducing

b 1 Tim. 4. 1, 2, 3.

ducing ſpirits and devilliſh doctrins, forbid with ancient hereticks, all their Clergie, *c* this honorable State, as *Paul* calls it: yea this great Sacrament, as they themſelves make it.

c Heb. 13. 4

561. F. *Since they beleeve againſt Gods word that Sacraments a containe Gods grace, as a veſſell holds the liquor, and that Marriage is one of their ſeven: I wonder much, their Prieſts, Monkes, Friers and Nuns marie not, to receive greater grace, or have an addition of it: ſith b ſome of the Apoſtles and the ancient Popes and Biſhops were maried, manie hundred years after Chriſt.*

a A&. 10. 47 Rom. 2. 28 29. & 4. 9 &c. Gal. 5. 6. Heb. 4. 2

b 1 Cor. 9 5 1 Tim. 3. 2 4 5, 12 Act. 21. 9.

C. They forbeare it for greater grace and perfection.

562. F. *How Love? Doe Sacraments containe a little grace for the receivers, and a greater for thoſe, who forbeare them?*

C. Not ſo Father: but they ſay, this greater grace is given them, by vertue of their Vow.

563. F. *Then this vow is more worthie, then a Sacrament: and ſo mans invention is above Gods inſtitution.*

C. They

C. They muſt eſteem it ſo.

564. F. *Such opinion* a *is an error: but for the ſubſtance of the Vow it ſelfe I account it not unlawfull.* a Mat. 15. 9.

C. Not in it ſelfe, as being not againſt the Law of God, *b* for men, to forbeare the naturall uſe of women; or for women to forbeare men: but rather 'tis ſometime, and in ſome perſons commendable, *c* to lead a ſingle life, if chaſt. b 1 Cor. 7 7 & 8. c V. 1. & 7

565. F. *What fault then canſt thou find in this?*

C. A double preſumption: for,

1. They preſume to vow what depends not of their natural ſtrength, *a* chaſtitie being a vertue we muſt expect from God, who gives it but to few perſons, and ſometimes but for certaine dayes. a Mat. 19. 11. 12 1 Cor. 7. 7

2. They make this vow and the other, preſuming to deſerve by them a greater degree of glorie, *a* which is above merit and conception: and yet leave part of their merits for him, *b* who ſhall want them, and to whom they in their life, and the Pope after their death, will give them, to make up their ſatisfaction to Gods juſtice for ſin. a Rom. 8. 18. 1 Cor. 2. 9 b Exo. 32. 33 Ezek. 18. 20 Jer. 17. 5 Gal. 6. 7.

566. F. Rev. 14. 13

566. F. *As this proud opinion is o-*
a Eph. 2.8 *poſit unto* a *the grace of God, as it de-*
b Gal. 2.16 Act. 4.12. *ſtroyes* b *Chriſts merits and ſatisfacti-*
on: as it makes man the redeemer of
himſelfe and others, it needs no refu-
tation: for, reaſon can not conceive it,
and religion will not heare it. I'le
then paſſe it over, to aske thee but one
queſtion more, about this Vow of Chaſti-
tie: whether being once made, although
raſhly, it be not well done to keep it.

C. No doubt it is, as long as God gives us the grace of continence:
c Deut. 23. 21 Pſa. 50.14. & 76.11 Eccl. 5.4 for, c vowes muſt be perform'd, if lawfull and well made, without pretended diſpenſations or commutations; but when he denies it, we muſt
d 1 Cor. 7. 9 *d* rather marie, then burne with luſt.

A *e* ſober conjunction of man and
e Heb. 13 4 woman in mariage is honorable before God: but he abhorres that uncleane luſt, thoſe effeminat pollutions, unnaturall copulations of thoſe preſumptuous Prieſts, altogether like the heathen, who for their groſſe idolatrie, were given up to their hearts luſts, vile affections, abominable Sodomies, as *f* S. *Paul*
f Rom. 1. 22 ſaith.

567. F. *I am now ſatisfi'd concerning theſe three Vowes, and all other made unto Saints. As for Images, Statues, Croſſes in religion, whether ſet up for ornament, inſtruction, or adoration, I hold them likewiſe unlawfull: both for what, thou haſt ſaid, and I have read in the* a *holie Scripture: for, what is thence alledg'd, that Jewes had Cherubins, and the brazen Serpent can be no preſident for our images: ſith thoſe* b *were ordain'd by God, and* c *had beſides ſome ſignification, being figures and ſhadowes of good things: wheras we want ſuch commandement of God, and have his prohibition; and that images in Chriſtendome are now ſet up for other ends, either for ornament, inſtruction or adoration; which laſt is the chiefe of the three, and ſo repugnant to Gods ſervice and knowne will, that the good King* Ezechias d *broke the brazen Serpent, becauſe the people burnt incence to it: therefore I ſay againe, I hold with thee ſuch images unlawfull. But what ſaiſt thou of adoring Angells and Saints. Is this unlawfull too?*

a Exo. 20. 4,5 Deut. 27. 15 Levit. 26. 1 Iſa 44. 13 &c 1 Cor. 6. 9 10.

b Exo. 25. 18. &c.

c Num. 21. 8 Ioh. 3. 14.

d 2 king. 18. 4

C. Let God, Angells and Saints anſwer

anſwer for me: for, God ſaith, *e* thou ſhalt have no other Gods, but me: and an *f* Angell, *g* *Peter*, h *Barnabas* and *Paul* have refuſd ſuch, yea (I thinke) leſſe adoration, then is now given them: theſe alleadging as a juſt reaſon of their refuſall, that they were men; and the Angell, that he was *Johns* and his brethrens fellow-ſervant, bidding him worſhip God: as if all theſe three meant, that being creatures, though holie men, glorious Angeil; yet ſuch honor did not *i* belong to them, but onely to their God; whoſe *k* workes may be conſidred, admir'd and prais'd, but not *l* ador'd.

e Exo.20.3
f Rev.19.10.&22.8,9
g Act.10.25.26 &
h 14.14.15
i Col.1.18 Heb.1.4
k Pſa.8.3
l Mat.3.10

568. F. *No, not adored as God is: but may we not give them ſome inferior honor, ſome low'r adoration?*

C. No religious adoration at all: onely we muſt honor them, whom we know indeed to be Saints, in thinking, ſpeaking well of them, praiſing God in his gifts to them, and *b* imitating their vertues.

b 1 Cor.11.1 Philip.3.17 1 Theſſ.1.6

569. F. *Well then I ſee, we muſt in no wiſe adore them: but may we not call upon them?*

C. For

C. For what?

570. F. *For faire and fowle weather, for riches, health, vertue, grace, and glorie, as thou haſt ſaid,* 532.

C. We may, but we muſt not.

571. F. *VVhy muſt we not?*

C. 'Cauſe reaſon forbids it: for, if we have anie judgement, we ſhall never expect from them

1. What they can not grant us, yea,

2. What they know not, that we aske them.

572. F. *Thy anſwer hath two parts: then ſweet Child, clear them both.*

C. I will, ſaying,

1. That neither Angells, nor dead Saints, can give us thoſe and ſuch like things: yet as *a* Angells are miniſtring ſpirits, Gods ſervants for our good, they may by his commandement helpe us in our eſtates, bodies, yea (I think) ſometimes in the ſoule, by ſuggeſting holie motions: otherwiſe they have leſſe power to do us good, then *b* Satan hath to worke miſchiefe; yet they can give, neither grace nor glorie.

a Heb. 1.14.

b Ioh. 13.2 Act. 5.3 *c* 1 king. 8 39. Iob. 14.21 Iſa. 63.16

2. That neither *c* Angells nor Saints,

Saints know what we want, aske or are, much leſſe our thoughts and affections without divin revelation, or at leaſt permiſſion, to obſerve our paſſions by our actions and outward ſignes.

573. F. *No Love? Doe they not all ſee God, and in him?*

aMat.18.10 *C.* Yes, they *a* ſee God, yet they ſee not whatſoever God ſees. If they muſt know all things, becauſe they ſee him, who knowes all: then they may likewiſe doe all things, 'cauſe they ſee him, who can doe all: and ſo we ſhall give them omniſcience and omnipotence, two proprieties eſſentiall to the Deitie, and incommunicable to anie creature.

574. F *Stop there, and hear what comes into my mind. I am at the foot of a hie mountain, on which is built a loftie tow'r, and on the top or leads of this, ſtands a tall man, who diſcovers all the countrey: I ſee the mountaine, tow'r and man: yet I ſee not whatſoever he ſees. Compare this to Angells and God.*

C. I conceive your compariſon, and confeſſe, that though the Angells

gells and Saints knowledge be great and rare, yet being finit, they can never conceive at once ſo manie prayers, which blind ſoules make to them, upon certaine dayes of the yeare, in that vaſt part of Chriſtendome, which is rul'd by the Pope: and to ſay, that they know our hearts, is oppoſit to the Scripture alleadg'd, 572. which attributs to God alone the knowledge of mans heart.

575. F. *I beleeve the Scripture, and find, that it* a *forbids as well, yea better then reaſon, the Invocation of Angells and Saints.*

C. If Scripture and reaſon joyne hands, who can withſtand their ſtrength? And truly the joine here: for, Gods Word commands us to pray,

1. *b* With faith,
2. *c* To our Father,
3. *d* By the merits of a Mediator.

If ſo, as 'tis, and muſt be ſo:

1. We beleeve not in Angells and Saints; elſe thus we make them Gods: *e* how then ſhall we call upon them?

2. And they are not our Fathers,

a Mat. 11. 28. Ioh. 14. 6 Rom. 10. 13, 14 Heb. 4. 15, 16

b Mar. 11. 24

Heb. 10. 22

c Luk. 11. 2

d Ioh. 16. 23, 24

e Rom. 10. 14

f Rev. 19. 10 but *f* fellow ſervants and brethren.

3. Neither can we conclude our pray'rs, by their merit and mediation: for, firſt, we have no ſuch warrant; and ſecondly, the *g* robes of thoſe Saints were all foule, and their *h* merits (if yet merits, thoſe good workes, they have done) not worthie Gods glorie; no not the *i* leſt of his mercies: and they themſelves, yea the verie Angells, had once need of a Mediator, *k* to unit theſe by grace with God; and *l* redeem the other, reconciling them unto him.

g Rev. 7. 14

h Rom. 8. 18 Luk. 17. 10

i Gen. 32. 10

k Col. 1. 15 &c.

l Eph. 1, 7.

576. F. *I grant this gracious union of Angells, and redemption of men: ſith then they are ſo united and reconciled unto God, may we not take them for Mediators and Interceſſors, and ſo invoque them in our wants?*

C. We'le take them for neither, if we be wiſe and religious: for, *a* Chriſt being our Mediator and Advocat, willing to doe us good, as our loving Brother; and able as our mightie God: 'tis needles, to ſeek other helpe, nay, it is injurious to him.

a Ioh. 14. 6 & 13 Heb. 7. 25 1 Tim. 2. 5 1 Io. 2. 1. 2

577. F. *How my good Child?*

C. In

C. In that, Father, we make his redemption of us, and interceſſion for us ſuch, that we give him fellowes in both, as if *a* his hand were ſhortned, that it can not redeeme and ſave. *a* Iſa. 50.2 & 59.1

578. F. *Not in the firſt: for, they ſay not, that Saints are Mediators of Redemption, but of Interceſſion.*

C. Say they not ſo? What is then their meaning, when they ſpeake of merits of Saints, by which our ſins are forgiven, Gods grace conferr'd, glorie obtain'd? Are not thoſe Saints made thus our Redeemers?

579. F. *We muſt conceive it ſo.*

C. We muſt therefore beleeve, that this ſtrange opinion, pernicious hereſie, is greatly injurious to Chriſt, who *a* did alone tread the wine-preſſe of Gods indignation: who is *b* the way, truth, life; and ſaith himſelfe, that no man goes to his Father, but by him. *a* Iſa.63.3 *b* Ioh.14.6

580. F. *I beleeve it, my little Heart: for, indeed there's* a *ſalvation in no other: he is* b *our Advocat with the Father, the reconciliation for our ſins, and our* c *onelie Mediator,* *a* Act.4.12 *b* 1 Ioh.2.1 2. *c* 1 Tim.2

diator, becauſe both God and Man.

C. You give a good reaſon, to prove him our Mediator: for, were he not both God and man, he could do us no good by his actions, paſſion, interceſſion: ſith all theſe things could not be *d* effectuall for us, but by his Deitie. See 168. Who then ſeeks other Mediators of Redemption or Interceſſion, muſt imagine them Gods and men in one perſon: men, to doe and ſuffer; and Gods to give an infinit price and vertue to th' actions and paſſions of the humanitie.

d Ioh. 6. 33 51

581. *F. And who doth ſo, is in that imagination a groſſe Idolater; and in his ſearch of other Mediators, we may well ſay of him, what Paul ſaid of the Jewes, who ſought their juſtification in the workes of the Law: he's aboliſht from Chriſt: he's falne from grace: Chriſt profits him nothing.*

Gal. 5. 4

Certainely, theſe Papiſts muſt not take Paul *for one of their Mediators, Redeemers or Interceſſors.*

C. Why not, Father?

582. F. *Becauſe in two ſhort queſtions he ſhewes them, he can never be ſuch.*

C. Thoſe

C. Thoſe queſtions, I pray you.

583. F. a *Was* Paul *crucified for you?* 2. *Were you baptized in the name of* Paul? a 1 Cor. 1 13. & 3. 5

C. Excellent convictions of the preſent error: for, here I learne,

1. That ſith neither the moſt holie and thrice bleſſed Virgin *Marie*; nor the zealous and loving *Paul*, who would gladly be ſpent, and rejoiced in his ſufferings *b* for the Church, (not for her redemption, but for her encouragement in afflictions, and perſeverance in faith and good workes:) nor anie other Saint was crucifi'd for me: and that b Col. 1. 24 2 & 1. 2

2. I was not baptized in their name; they can not be my Mediators, neither muſt I take them for my Interceſſors: for, none can be my right and full Interceſſor, but he, who is my Redeemer, and by his full ſatisfaction hath made his Interceſſion effectuall. 168.

584. F. *Yet while they lived here in ſin and miſerie, they might have been requir'd to pray for anie in the Church.*

2. *Yea S.* Paul *beg'd the prayrs of whole Congregations.* Rom. 15. 30 2 Cor. 1. 11 2 Theſ. 3. 1

Ç. I grant both theſe: for concerning the firſt, we may deſire the prayers of another man, with whom we have communication, aud who knowes our want, or at leaſt our being: but Saints above know no
Iob.14 21. Iſa.36.16 ſuch things, as the Scripture doth manifeſt: though I confeſſe againe, that they are full of knowledge and glorie: but their fulnes is in reſpect of Gods, what's the fulnes of a veſſell, in reſpect of the Sea: 'tis füll of that water, yet it doth not hold the whole Sea. The glorifying God is farre above the glorified ſoule.

Beſides, when we beg here others, to pray for us, it is not in ſuch wiſe, as Papiſts pray their Saints, or God by their merits.

As for S. *Paul*, he being ſo great in the Church and with God, yet requiring other mens prayrs, ſhewes us ſufficiently, wee ſhould not ſo much relie on him and his fellow Saints, much leſſe on Prieſts, Friers and Nuns; ſith they themſelves miſtruſted their own ſtrength.

585. F. *Yet we find, that* Jacob
Gen.48.16 *would, that his name,* Abrahams *and* Iſaacs,

Iſaacs, *ſhould be nam'd upon* Ephraim *and* Manaſſe: *that is, he commanded or deſired, that he and the two other holie men ſhould be pray'd for theſe youthes.*

C. No ſuch conſtruction Sir. *Iacob* would, that thoſe his grand children ſhould be, as his two eldeſt Sons, *Ruben* and *Simeon*, in the future diviſion of Canaan: and ſo make two ſeverall Tribes, wheras without this will or bleſſing of *Iacob*, they ſhould have been but one Tribe with their Father *Ioſeph*. But can you ever find, that *Iacob* or the reſt were ever call'd upon, or God by their merits, to bleſſe thoſe two Tribes, or anie other? Gen. 48. 5.

586. F. *Yes, and often: for, Remember Lord*, Abraham, Iſaac, Jacob, David, a *was a prayer among the Iewes.* a Exo. 32 13

C. 'Twas ſo: but was this their meaning? For the merits, interceſſion, or mediation of *Abraham* &c. grant us O God, ſuch and ſuch things. No certainely; but they would ſay. Remember Lord the gracious Covenant, and gratuit promiſes, thou haſt

made to our fore-fathers, to be their loving God, and of their poſteritie: and even now ſhew thy ſelfe ſuch, in thy mercie and favors towards us.

So we muſt underſtand thoſe places, in which God promiſes bleſſings unto Jeruſalem, for *Davids* ſake; that is, by vertue of his alliance with him, or rather for Chriſts ſake.

587. F. *Where doſt thou find this Conſtruction?*

C. In the Scripture: for, as by Jeruſalem the Church was often meant: ſo *David* repreſented Chriſt, as it is cleare in *Ieremie* 30. 9. They ſhall ſerve the Lord their God, and *David* their King, whom I will raiſe to them. And that the Jewes did upon theſe places, or others produc'd by our adverſaries, pray either their dead Saints, or God by their merits, is more then can be prov'd.

See alſo Ezek. 34. 23 & Hoſ. 3. 5

Nay, our Papiſts have but little or nothing to doe in their Devotions, with *Iacob*, *Iſaac*, *Abraham*, *Noah*, *Enoch*, *Eve*, *Adam* and ſuch: which makes me eſteeme ſtrange, they cite ſome words concerning them, to prove they ſhould be call'd up-

upon; when they themſelves ſleight their Invocation, unles it be in generall termes.

588. F. *'Tis well obſerv'd: and I ſee, Child, we have (with the Lords helpe) fully confuted thoſe errors, which are a dailie breach of the ſecond Commandement: let's then ſpeake of the third.*

C. 'Tis likewiſe a prohibition, of taking the Lords name in vaine. Yet in the brevitie of the Commandements, we muſt underſtand the *a* whole by a part; the *b* generall by the ſpeciall; *c* prohibitions by injunctions; *d* inward duties by the outward: and and on the contrarie, all theſe ought to be underſtood backward; *e* outward duties, by the inward; *f* injunctions, by prohibitions; the *g* ſpeciall, by the generall; and a *h* part, by the whole.

3. Com.

a Iam.2.11 12
b Rom.13. 13
c Exod.20. 12
d Mat.5. 28.
e Mat.4 10
f Exo.20.8
g Mat.5. 21.22
h Pſa. 119 6

589 F. *I know, they ought to be thus underſtood: yet if I aske, why Gods Commandements are almoſt all negative; what reaſon ſhalt thou give?*

C. I will ſay, they are ſo, becauſe prohibitions extend farder then injunctions. For example: we are al-

Exo 3.14. alwayes oblig'd to doe our neighbour good; yet we can not doe it alwaies, but at ſome times and occaſions: wheras we muſt ne're offend him,

590. F. *It is a good reaſon: tell me now then the prohibitions of the third Precept.*

C. Ile tell you firſt, what is meant by Gods Name.

591. F. *Do ſo, I pray.*

C. Firſt, all thoſe Words, by which he's knowne to us; as *a* Jehovah, *b* God, *c* Lord, *d* holie Trinitie, *e* Jeſus, *f* Chriſt, *g* Meſſias, *h* Holie Ghoſt, the *i* Comforter, the *k* King of Kings, the *l* Lord God of Armies, &c.

2. His *m* Proprieties, or Attributs; as Eternitie, Ubiquitie, Omniſcience, Omnipotence, Juſtice, Mercie, &c.

3. His *a* Word, *b* Sacrament, *c* Miniſterie and Miniſters, and holie Myſteries, as *d* Conception, *e* Nativitie, *f* Death, *g* Reſurrection, &c.

4. His workes, as *h* Angells, Men, Heaven, aire, ſea, earth, &c.

592. F. *Is it forbid, to take theſe things in vaine?*

C. Yes

c Exo. 3 15,16
d 1 Joh. 5. 7.
e Mat. 1. 21
f Mat. 1. 16
g Dan. 9. 25.
h Luk. 1. 35
i Joh. 14. 16
k 1 Tim. 6 15.
l Hoſ. 12. 5
m Exo. 34. 6 7
Iſa. 57. 15
a Iſa. 19. 7 &c.
b Mat. 26 26, 27, & 28. 19.
c 2 Cor. 4. 1 &c. Eph. 4. 11 &c.
d e Luk. 1. 38. & 2. 7
f Joh. 19. 30
g 20. 1. &c.
h Gen. 1. 1. &c.

C. Yes certainely.

593. F. *How are they taken ſo?*

C. In Thoughts, Affections, Words, Actions.

594. F. *How in the firſt?*

C. In a ſleight opinion of them, *a* having baſe or groſſe thoughts of God, his Proprieties, Word, Sacraments, Workes: or on the contrarie, eſteeming theſe two laſt above their excellence, ſeeking *b* grace in the ſignes, *c* ſalvation in Angells and Saints; help from Satan, Witches and Conjurers.

595. F. *How in the ſecond?*

C. In not loving them ſincerely, as their *a* divers merit require, our dutie binds, our forces grant: or contrariwiſe, in *b* affecting, honoring, ſerving the creature, as much as the Creator: as the *c* Covetous loves his gold: the *d* proud, honors: the *e* luxurious, his whores; ſome *f* their husbands, wives, children, friends or goods.

596. *And how in words?*

C. By jeaſts *a* at them, or out of them; by naming God, his proprieties, word, &c. without need or reſpect

a Pſa. 50. 21
b Rom. 4. 10. 11
c Act. 4. 12. Deut. 18. 10 &c.
a Mat. 22. 37. 39
b Rom. 1. 25
1 Ioh. 2. 15. &c.
c Iob. 31. 24
d Rom. 12. 16.
e 1 king. 11 1. &c.
f Mat 10. 37 Luk. 14 26 1 Sam. 2. 29
a 2 Pet. 3. 3 Luk. 22. 63 Act 2. 13 & 17. 32

ſpect, in ſports, playes tales, charmes,
b Iudg. 17. 5.12 Deut. 28. 11 Iſa. 47. 9 12. 13 *c* Iam. 5. 12 *d* Iſa. 48. 1 *e* Ier. 23. 10
b ſuperſtitious conſecrations, conjurations, unctions and ſignes of the croſſe, as Papiſts uſe upon their Prieſts, ſick, altars, bread, beads, medals, agnus dei, candles, garments, boughes, aſhes, ſalt and water: *c* by needles, *d* falſe, injuſt oathes, imprecations, adjurations, aſſeverations or affirmations by them: by ignominious or blaſphemous ſpeeches of them; as in *f* ſaying of God what he is not, of *g* denying what he's: By alleadging them in defence of error, and ſin; as Papiſts do Gods omnipotence, to prove Chriſts corporall preſence in the Sacrament of his fleſh and bloud; and others, his mercie, to excuſe their lewdnes, and continue in ſin: laſtly, in denying *h* the truth, and our profeſſion or *i* chriſtianitie, either for fear, or hope, or ſhame, we ſin againſt this commandement.

f Mal. 2. 17 & 3. 14. *g* 2 king. 19. 10. &c. *h* Gen. 18. 15. *i* Mat. 10. 33

597. F. *And how do we tranſgreſſe it in actions?*

C. In behaving our ſelves irreverently towards God, in our prayers and devotions, the lecture of his word, reception of his Sacraments

Heb. 12. 18

in

in abuſing his name and word for ſpels, or inchantments: and uſing his creatures in ſuch *a* ſort and exces, that he is diſhonor'd in them, although all made for his glorie, and *b* giving occaſions of ſcandal and of blaſphemie.

a Amos 6 4.5.6
b 2 Sam. 12.14

598. F. *All theſe things are forbid: but what is commanded?*

C. The contrarie to theſe: ſo that Gods name be likewiſe ſanctifid in our thoughts, affections, words and actions.

599. F. *Shew me this contrarie in Thoughts.*

C. We muſt alwaies *a* have a high eſteem of our God; humbly *b* admire his incomprehenſible proprieties: devoutly *c* meditate both on his word and works, beleeving theſe *d* admirable, and that *e* holie and *f* infallible.

a Pſa.8.1.
b Rom. 11 33.&c
c Pſa.1.2. & 8.3.&c.
d Pſa.139. 14
e Pſa 19.7 &c
f Pſa.119 160

600. F. *How is Gods name made holie in our Affections?*

C. In that we *a* love God above all things, *b* rejoyce in his infinit perfections, *c* deſire and pray for the increaſe of his glorie, *d* the manifeſtation of his will, *e* the promulgation of

a Deut.6.5
b Pſa.68.3 &c.
c d Mat, 6. 10
e Pſa.25.4 5

of his truth; *f* our communion with him, *g* and fruition of him, *h* and grieve unfeinedly, when anie thing happens by us, or other men, unto his diſhonor.

f Ioh.17. 21
g Pſa.42.1. 2
Philip.1.2, 3
h Pſa 51.1 &c. & 119 158

601. F. *And how in Words?*

C. By *a* honorable ſpeeches of God, *b* reading, ſpeaking his word with devout intention and ſerious attention: *c* diſcourſing gravely of his myſteries and *d* workes, to ſhew in them his wiſdom, pow'r, goodnes, glorie: and *e* boldly profeſſing his truth and religion even to death, when he may receive honor by our profeſſion.

a Pſa. 10.4 6.
b 1 Tim.4. 13
c Eph.3. 8, 9
d Pſa. 105. 1.2
e Mat.10. 32. Heb.10.23

602. F. *How at laſt in Actions?*

C. In *a* an humble carriage, godlie and juſt converſation in al places and exercices, knowing, *b* God is everie where, *c* beholding our actions: and ſo by a *d* holie and Chriſtian life, and upright dealing with all men, our neighbours may be drawn, *e* to glorifie Gods name, in loving, praiſing, ſerving him, for his gifts towards us, and imitating our vertues.

a 1 Theſ.2. 10 Philip.1 27
b Pſa.139. 7.&c.
c Pſa. 139. 1.&c.
d Tit.2. 3. &c.15.16
e Mat.5. 16. 1 Pet. 1.12

603. F. *O my ſweet Child! O that*

we

we were all ſuch! that like heavenlie globes we ſhould declare the glorie of our God: like dayes utter ſpeeches: and like nights ſhew knowledge to ignorant and evill men: and ſo by their inſtruction and converſion, ſanctifie the Lords name, both in our ſelves and them. Pſa.19.1.2 Mat.5.16

C. Truly Father, we muſt be ſuch, elſe we break this ſtatute.

604. F. *Haſt thou now done with it?*

C. Not yet: for, I have ſaid nothing of oathes.

605. F. *Then tell me what's an Oath.*

C. A calling upon God, as witnes: *a* and lover of the truth, and *b* puniſher of lies. *a* Iſa.65.16 *b* Pſa.5.6

606. F. *Are oathes forbid in this third commandement?*

C. Some are commanded, and others forbid. *a* 1 Sam. 24.21 Jere 12. 5 *b* Gen 24. 37 *c* Joſ .2. 12 *d* 1 king. 17.1 Nehem.5. 12

607. F. *What Oathes are commanded?*

C. Such, as ſhall be juſtly required, either by *a* Magiſtrates, *b* Parents, Maſters, *c* privat perſons, yea by th'importance of the thing.

608. F. *What's the end of an Oath?*

C. To

C. To *a* find and confirme a neceſſarie truth, or promiſe, decide controverſies, *b* defend injured innocence, or diſcover ſome injuſtice, to reſolve a doubtfull conſcience, or aſſure a *c* fearfull perſon. When therefore anie of theſe things can not be done *d* without an oath, it is a ſin, to refuſe it; for, neither *e* Chriſt, nor *f James* forbid ſuch oathes, but only vain and idolatrous ſwearing; and ſo teach us, not to delight in oathes, but only ſwear in juſt and ſerious occaſions.

a Hab. 6. 13. 16. 17
b Num. 5. 19. &c.
c 1 Sam. 24 21
d Exo. 22. 11 Deut. 19. 16. &c. Nehem. 5 12
e Mat. 5. 34 &c.
f Iam. 5. 12

609. F. *May all men be admitted or required to ſwear?*

C. No: for, children, fooles, mad-men, and forſworne perſons ought not to be receivd to ſwear: becauſe the three firſt know not the reſpect due unto an oath, nor the conditions of it; and the perjure ought not to be beleev'd.

610. F. *What reſpect is due to an Oath?*

C. As to an *a* act of Religion; knowledge of what we doe, and devotion in the verie action.

a Pſa. 63. 11

611. F. *What are the conditions of it?*

C. Truth,

C. Truth, gravitie, juſtice: for, the oath muſt be true, grave, juſt. Jer. 4.2

1. True, not onely in ſubſtance, but in all circumſtances.

2. Grave, in reſpect of th'importance of the thing, and the manner of our ſwearing, both in words and in behavior.

3. Juſt in the matter and object: for the matter muſt be honeſt and lawfull, and th' object right.

612. F. *What meanſt thou here by the object?*

C. God, by whom onely we may, muſt ſwear. Deut. 10. 20 &c. Gen. 24. 3

613. F. *Why muſt we ſwear onely by God?*

C. Becauſe the Oath is an invocation of him, who *a* knowes, *b* can doe all things. Now omniſcience and omnipotence belong to God alone. *a* Pſa. 139. 1. &c. *b* Iob 42. 2.

614. F. *By theſe it ſeems, wee may greatly offend in Oathes.*

C. It ſeems, and it is ſo: for, light, raſh, injuſt, falſe and idolatrous oaths are moſt grievous ſins before God.

615. F. *How can an oath be light?*

a 2 king. 5. 20
b Lev. 5. 4
c Gen. 24. 5.

C. In the *a* matter, which doth not require it: and the *b* manner, when we take it without knowledge *c.* caution and devotion; as in playes, talkes, anger, quarrells.

616. F. *How is it Temerarie or Raſh?*

C. In reſpect of Dangers, Impoſſibilities and Inconveniences.

As (for the firſt) to ſwear, to take that town, or kill that man, whom we know too ſtrong and well arm'd; and ſo raſhly venture our lives: and (for the ſecond) as the *a* vow of Continence, which no perſon can keep, without Gods ſpeciall grace: and for the third, to ſwear to *b* doe, or *c* give what we can not, or ſhould not doe or give.

a Mat. 19. 11. 12
1 Cor. 7. 7
b 2 Sam. 19 7.
c Mat. 14. 7

617. F. *How is the oath Injuſt?*

C. When taken about that, which Religion, reaſon condemne: as, to ſwear, to *a* commit ſome ill thing, or *b* forbeare that, which gods glorie, and anie mans juſt rights require.

a 2 king. 6 31
1 Sam. 25. 22
Ier. 44. 25
b 1 Sam. 28. 10

618. F. *When is it Falſe?*

Lev. 6. 3

C. When a known truth is denied, or a known lie affirm'd; and confirm'd

firm'd with an oath.

619. F. *No otherwiſe?*

C. Yes, in *a* ſwearing what we intend not to performe: and

2. In not *b* performing what with true intention we ſwear, if the thing be juſt and lawfull. And in theſe two caſes of Juſtice and Legalitie, we muſt faithfully keep our Oaths, yea all Promiſes without Oaths, although made without intention, and to our own *a* dammage to heretickes or infidells; or extorted from us, not giving anie man a pow'r *b* of diſpenſation or commutation.

But if we vow, ſwear, or promiſe anie thing unlawfull, dangerous, or impoſſible: then we muſt not do it, *c* but repent for ſuch vows, oathes, promiſes and reſolutions.

620. F. *What think'ſt thou of Equivocations and Mentall Reſervations? Are they not prettie means, to avoid Perjurie?*

C. The end of oathes being (as I have ſaid 608.) to find the truth, &c. it is a mock to God and men, to uſe in them ſuch words, as have a double or manifold ſenſe, a doubtfull ſignifica-

a Jer.42.5. 20.
b Deut.23. 21. Pſa.50.14 & 76.11. Eccl.5.4
a Pſa.15.4
b Ioſh.9.19 2 Sam.21 1 Rom.1.31 2 Tim.3.3
c 1 Sam.25 32,33.
Ier.5.4.5

Pſa.120. 2 fication, which none but lying lips and a deceitfull tongue will utter in judgement.

Pſa.12 2 Iam.1.8.& 4.8 But for Mentall Reſervations: the man ſwearing one thing, & meaning another, or ſomething more or leſſe, then what his words expreſs, commits a ſin neer kin to Perjurie, yea perjurie it ſelf: for concerning Equivocations and Reſervations I ſay, that we muſt ſwear cleerly the plain and naked truth, to the full inſtruction or ſatisfaction of the man, in whoſe behalf, or for whoſe ſake we ſwear.

621. F. *It is fit, we do ſo: otherwiſe we ſwear but in vaine; and ſo beſides the ſin of Perjurie, which the Lord* a *hates and* b *prohibits,* c *judging the forſwearer, we take Gods name in vain.*

a Zech.8. 17

b Lev.19. 12

c Mal.3. 5. *But what are Idolatrous Oaths?*

C. All thoſe, which are made or taken by anie other name or thing,

a Ier..0.10 then by the true and onelie-wiſe Almightie God.

622. F. *Then Oathes by heaven, by the light, by this gold (ſhewing or kiſſing it) by my ſoul, and all ſuch others, may be eſteem'd Idolatrous.*

C. They can be no other: nor theſe like-

likewiſe, by the Maſſe, by the Sacrament, by S. *Peter*, and other Saints: for, *a* theſe things are no gods. *a* Ier. 5. 7.

623. F. *But who ſwears by the Sacrament, doth ſwear by it, and by him, whom it ſignifies.*

C. So, who ſwore by the Temple, did ſwear by it, and by him, who did dwell in it: yet Chriſt condemn'd that and ſuch Oathes. Mat. 23. 21 Mat. 5. 34. &c.

As for the Maſſe, being almoſt nothing, but a verie Maſſe of errors, a lump of ſuperſtitious Ceremonies: the ſhadow of a Sacrament, but in ſubſtance a grand Idoll ſet in Gods place: 'tis (without doubt) flat idolatrie to ſwear by't, as well as to hear it, and there adore for God, as God, the elements of bread and wine.

624. F. *As I beleeve, the Maſſe is ſuch, & a meer humane or diabolical invention, in all things almoſt oppoſite to Chriſts inſtitution, as he may ſee, who compares both; I will forbeare, to hear, and ſwear by it. But may I not ſwear by the Virgin* Marie? *as ſome uſe, when they ſay, By'r Ladie, or* Marie. *Is this likewiſe Idolatrie?*

C. 'Tis certainly: for, though ho-

a Luk. 1. 38 48.
b Luk. 1. 47
c Mat. 4. 10

lie, bleſſed, glorious: yet ſhe is a creature, *a* Gods hand-maid, *b* Chriſts purchace, and *c* ſo not fit to be ador'd and call'd upon, in prayers, vows, oathes, talkes.

And I wonder, that we Proteſtants call her our Ladie: for how can ſhe be ſuch? She is not ſuch by creation, redemption or preſervation, as her Son is our Lord: I ſee then no reaſon of her Soverainetie over us. She is rather our ſiſter and fellow-ſervant, yeelding ſervice and honor unto God, by whoſe *d* mercie ſhe was here full of grace, and now of glorie in heaven. So then I doe conclude, we muſt not ſwear by the creature, or anie imaginarie and fooliſh thing; but *e* onely by the Creator.

d Luk. 1. 28.
e Deut. 10. 20 Gen. 24. 3

a Gen. 31. 42
b Gen. 42. 15 16

625. F. *Yet we find,* a Jacob *ſwore by the fear of* Iſaac; *and* b Joſeph *by the life of* Pharaoh.

C. We find it ſo: but by the fear of *Iſaac*, was meant the God, whom *Iſaac* fear'd: and *Joſephs* words might be taken, rather for a ſtrong affirmation, then for an Oath; meaning by *Pharaohs* life, as *Pharaoh* liv'd: theſe faſhions of ſpeaking being oft

us'd

us'd by the ancient: *c* as thy ſoul lives; that is, as true, as thou doſt live. *c* 1 Sam. 1. 26 & 17 55. & 20. 3 2 King. 2. 4

2. But ſuppoſe, they had ſworn by other, then by God: their example muſt not be of ſuch force, as to draw thoſe to *d* their imitation, who have a cleer prohibition. Although holie, yet they were men, and ſo might doe, yea did often things 'gainſt gods law, in which we muſt not follow them. *d* Ioſh. 3. 11

Beſides, they *e* acted often by particular commandment manie ſtrange things, which require not our imitation. Gods *f* lawes, (not mens practice nor commandments) are a warrant for my actions. And thus Father, give me leave, to end this Precept. *e* Exo. 3. 5 Ioth. 5. 15 *Iſa.* 20 2. *f* Deut. 4. 2 *Iſa.* 29. 13

626. F. *Moſt willingly, my diſcreet Child. Paſſe then unto the fourth, which is (as I conceive) concerning the Sabbath.* 4. Com.

C. 'Tis ſo: for, we are commanded, to ſanctifie a day of reſt. Exo. 20. 8.

627. F. *Can we then make a day holier, then another?*

C. *a* Not in reſpect of the day it ſelf: but *b* of its uſe and *c* in reſpect *a* Gal. 4. 10 Col. 2. 16 *b* Nehem. 8 9 *c* Iſa. 58. 13

ſpect of our thoughts, affections, words, actions.

628 F. *How in reſpect of Thoughts?*

C. In that we muſt call them from our worldlie affaires, and volupties; to the contemplation *a* of the Creation of all things, *b* Redemption of mankind, *c* excellence of Gods law: and *d* find in that triple contemplation the infinit wiſdome, majeſtie, pow'r, juſtice, mercie & love of God.

a Pſa. 8. 3. &c. & 143. 5.
b 1 Joh. 4. 9 10.
c Pſa 1. 2. & 105. 5
d Rom. 1. 20 Jer. 10. 12

629. F. *How in reſpect of Affections?*

C. In that we muſt *a* withdraw our love, from all ſinfull delights, and *b* fix it on that God, who hath *c* made ſo great things, *d* done and endur'd ſo much for us ſinners.

a 1 Joh. 2. 15. 16.
b Deut. 6. 5
c Pſa. 115. 16.
Mat. 25. 34
d Rom. 5. 8

630. F. *How in reſpect of Words?*

C. In that we muſt *a* forbear vain wanton, fooliſh, angrie, vicious talkes: to *b* ſpeak of Gods wonders, *c* ſing his praiſes, *d* magnifie his wiſdome, power, love, compaſſions: and *e* teach ignorant perſons his ſtatutes; the wicked, his judgements; and the penitent, his mercies.

a Iſa 58. 13
b Pſa. 145. 5. &c.
c Pſa. 105. 2. &c.
d Pſa. 145. 1. &c.
e Deut. 33 10

631. F. *And how in reſpect of Actions?*

C. In

C. In *a* forbearing the works of our calling, unles* neceſſitie, juſtice, charitie require them: for, in this caſe, we may ſay with Chriſt our Maſter, that *b* the Sabbath was made for man, not man for the Sabbath. In *c* abſtaining from fooliſh ſports, *d* needles journeys, ill companies, *e* all ſinfull deeds: to *f* frequent Chriſtian Aſſemblies, and there break bread, hear Gods Word read and preacht, confeſſe our ſins, and Gods favors, and joyne in prayrs for grace. *g* In relieving the poor, and comforting the afflicted, viſiting the ſick, wounded and priſoners, and indeavouring to reconcile enemies.

a Exo. 20 10
*Luk. 14. 3 &c.
b Mar. 2. 27
c Iſa. 58. 13
d Exo. 16. 29
e Act. 1. 12
f Iſa. 58 13.
f Act. 20. 7.
g Mat. 25 35. &c.

632. F. *Then 'tis in theſe reſpects, we muſt ſanctifie the Sabbath.*

C. Yes, if ever we will enjoy that everlaſting reſt in heav'n, which we expect after this laborious life.

633. *VVhat day of the week is it, Child?*

C. The firſt, Father.

634. F. *Yet I find, that the laſt or ſeventh is here commanded.*

C. It was ſo to the *Jewes*, but not to us: for, becauſe in that day, God

a made

a Exo.20. 10 *a* made an end of the creation, and ſo reſted, that is, ceas'd to make anie thing; not as wearie, but as unwilling to doe more, for the manifeſtation of himſelf in the creature: the *Jews* kept that laſt day, to remember in it the Creation of the whole world.

b Ioh.20 But becauſe *b* in the firſt, Chriſt did riſe from the grave, we following his c Apoſtles, taught by him in c Act.20 7 1 Cor.16 2 thoſe things, which appertaine to Gods kingdome, ſanctifie it in remembrance of his Reſurrection, which was both a confirmation and conſummation of our Redemption d Rom.4. 25 & *d* juſtification: yet we doe not forget the Creation; but in that day ſerve and bleſſe God, who hath both made and redeem'd us.

635. F. *The Lord grant, we doe ſo: that by our obedience to this and the other three Commandements, we declare our love towards him.*

C. 'Tis well, if we doe ſo: yet ſome thing more is requiſit: for, we muſt likewiſe ſhew our love to our neighbour.

636. F. *Why my deare Childe?*

C. Becauſe

C. Becauſe *a* God requires it, as a witnes of our affection to himſelf; in that for his ſake we love men, even as he commands: not neer or *b* above him, delighting as much or more in them, then in him; but ſo ordering our love to our neighbour, that God be the cauſe of it, and his glorie our firſt and higheſt ayme.

a Lev. 19. 18.

b Mat. 10. 37

637. F. *But who is our Neighbour?* Exo. 20. 16 17

C. All men, to whom we muſt, or may do good. Luk. 10. 37

638. F. *What good muſt we do them?*

C. The ſame we muſt do to our ſelves, good, ſpiritual and corporal: yea taking care of their fame and eſtate.

639. F. *In what things conſiſts that ſpirituall good?*

C. In Chriſtian *a* inſtructions, vertuous *b* exhortations, *c* diſcreet and meek rebukes, pow'rfull conſolations, brotherlie compaſſions, and friendlie congratulations.

a Col. 3. 16. Iam. 5. 19. 20

b Heb. 3 13 & 10. 24

c Levit. 19. 17

640. F. *Thou meanſt by Chriſtian inſtructions and vertuous exhortations, that we muſt inſtruct our neighbour in* Gal. 6. 1. *faith*

faith and divin myſteries, and admoniſh him to live well.

C. That's my meaning; and theſe inſtructions, exhortations, corrections, conſolations, compaſſions, congratulations, are our firſt duties unto men, and the moſt noble expreſſions of a holie and perfect love.

641. F. *And in what things conſiſts the Corporall good, we muſt do our neighbour?*

C. In good counſels beſtow'd on him, concerning his diet, exercices, phyſicke: in *a* helps afforded him in want: *b* in eaſe procured him in pains: in *c* comforts given him in griefs: in *d* friendlie and honeſt communications, *e* courteous ſalutations, *f* officious, holie behaviour.

a Iſa. 58. 7 Phile 7
b Iſa. 58. 6
c Iob. 16. 5
d Eph. 4. 29.
e Mat. 5. 47. & 10. 12
f Tit. 2. 2 &c.

642. F. *How muſt we take care of his Fame?*

C. In ſpeaking well of him, *a* covering his light faults; excuſing him as much as the truth ſhal permit; *b* adviſing him, to walke circumſpectly.

a Pet. 4. 8
b Eph. 5. 15

643. F. *And how of his Eſtate?*

C. In affording him good bargains; *a* lending him freely, if we

a Luk. 6. 35

can

can; and admoniſhing him, to look well to his own, *b* live frugally, avoid riot and exces in all things. *b* Tit. 1. 6. 8

644. F. *Yea but in ſo doing, I mean, in giving ſuch counſels, concerning his eſtate, fame, health, vertue, knowledge: are we not thoſe* a *buſie bodies, holie Paul blames, and againſt whom all the world cries?* a 2 Theſ. 3 11

C. We are not ſuch, Father. Thoſe are buſie bodies, *a* who being idle, wanderers and ſpeaking what they ought not, *b* medle in other mens matters, which by their levitie and indifferencie require neither their care nor help: whereas thoſe are Chriſtian and charitable ſouls, who take notice of their neighbours affairs, when they can do him good in them, and advance Gods glorie. *a* 1 Tim. 5 13. *b* 1 Pet. 4. 15

645. F. *I am of thy mind Child: and therefore hold that perſon unworthie the noble name of Gods beſt creature here, and to live amongſt men, who willingly and patiently ſuffers his Creator to be offended by his neighbours ſins and folies, which by his good examples, precepts and counſels, he may, but will not hinder, to avoid the preſent anger of him,*

him, whom he ſhonld inſtruct or a *rebuke: and ſo prefers his peace and eaſe to his makers glorie and will.*

a Lev.19.17 Luk.17.3. Gal.6.1

C. Truly Father, all men might condemne me, ſhould I ſee a blind man readie to fall into a pit, and not ſtop him, or help him out, if alreadie faln in. Yet what's the fall of the bodie, to that of the ſoul, when ſhe commits a ſin?

646. F. *A corporall fall is nothing to the ſpirituall: for, this is worſe then that, beyond compariſon. But if all men might juſtly condemne thee, for not preventing the blind mans fall: what would they do, if thou ſhouldſt* a *dig the pit, that he fall into it?* b *Shouldſt thou not have Gods curſe?*

a Lev.19.14
b Deut.27.18

C. It is well askt. I ſay then, that we muſt beware, to be to other men *a* occaſions of offence, cauſes of tranſgreſſion: and not content with this caution or warines, we muſt (if we love God, yea our ſelves) do what we can lawfully, to divert our neighbour from ſin, exhort him to vertue, help him to lead a ſweet and holie life: for, theſe duties we owe unto our ſelves, and we muſt love our neigh-

a Mat.18.6 7 Rom.14.20 &c. 1 Cor.8.9, 10 & 10.32

neighbour as our ſelves: that is, wiſh him, uſe him, e'en as well, as we do our ſelves.

647. F. *Thou haſt finely declar'd, what we muſt do, to ſhew our love to our neighbour, and in what things this love conſiſts. Tell me now what we muſt forbear: leaſt we ſhould offend him, by the commiſſion or admiſſion of things contrarie to the love, we owe him, and (by Gods grace) will render him.*

C. The contrarie to love is hate: 'tis then the firſt thing, we muſt ſhun: for, who hates his brother, is a murderer, ſaith S. *John*. 1 Ioh. 3. 15

648. F. *May we not then hate anie man?*

C. Not as he's man.

649. F. *How then?*

C. As he's *a* wicked, the *b* Lords enemie, and *c* our hinderance to ſerve him: ſo then we muſt love the perſon, as created by God; but hate the conditions, as diſpleaſant to him, and pernicious to us.

a Pſa. 26. 5
b Pſal. 139. 21
c Mat. 18. 8 9.

650. F. *If we muſt hate Gods enemies, may we not hate our own?*

C. We may not: for, Chriſt *a* forbids it: rather we muſt *b* ſo behave

a Mat. 5. 44
b Prov. 25. 21, 22 Rom. 12 14 17. &c.

behave our ſelves towards him in words and deeds, that we turn his hate into love, and ſo convert him unto God, and thus he become our brother, who was before our ſworn enemie.

651. F. *'Tis ſtrange, Chriſt ſhould forbid, to hate our enemies, when (to be his diſciples) we muſt* a *hate our father, mother, wife, children, brothers and ſiſters, yea our own life alſo: and that he ſaid, that he was come, to* b *ſet a man at variance againſt his father, and the daughter 'gainſt her mother.*

a Luk. 14. 26

b Mat. 10. 35

C. This may ſeem ſtrange, yet is not ſo: for, the God of love and union commands us not to hate or diſagree with our friends or our ſelves, but in that reſpect. that our love to them or to us be ſuch, that it may hinder us, from loving him above all things, and *c* confeſſing his name, when juſt occaſion requires it, to the loſſe of our friends and lives: for thus he expounds his meaning, when he ſaith, that who loves father, mother, ſon or daughter more then him, is not worthie of him.

c Mar. 8, 34 &c

Mat. 10. 37

652. F. *How do we love our friends*

or

er our ſelves more then God ?

C. In committing or omitting what may diſpleaſe or pleaſe our God, *a* for the love or fear of our friends, or to ſatisfie our own luſt. *a* 1 Sam. 2 29.

653. F. *The greater and better ſhould be honor'd and loved firſt. Since then God is greater, then man, and better to us, then all men, it is fit, he receive our firſt and chiefe honor and love.*

C. 'Tis verie juſt, Father. But who muſt have my ſecond love ?

654. F. *Thy ſelf my Child: for, being oblig'd, to love other men as thy ſelf, thou muſt love thy ſelf firſt: that then maiſt frame thy affections to them, upon the love, thou bear'ſt thy ſelf.*

C. How muſt I love my ſelf ?

655. F. *In taking ſuch care of thy ſoul, bodie, fame, and eſtate: that the* a *firſt live in grace, & the* b *ſecond in* c *health, both now in holines, ſweetnes and innocent pleaſures here, and hereafter in perpetuall joy and glorie above: and that concerning thy* d *reputation, other men have good opinion of thee, and intire affection to thee, by reaſon of thy juſt, courteous, and religious converſation:*

a 2 Pet. 3. 18
b Act. 27. 34
3 Ioh. 2.
c 1 Pet. 3. 10. 11
d Eccleſ. 3. 12. 13. & 5. 18. 19

tion: and for the laſt, that it be preſerv'd, yea increas'd for thee and thine,
e 1 Tim.6. 17 *yet without* e *truſt in thy riches, nor*
f Ier.9.23. *f pride for them, nor* g *immoderate affection to them: but uſing them moderatly, as preſent means to live proſperouſly, and future remedie 'gainſt want.*
g Pſa.62. 10.

C. But how can I live ſo, and make
h 1 Cor.12 14. ſuch proviſion for me, and *h* mine: when my love to my neighbour muſt
1 Tim 5.8 be ſuch, that I muſt *i* lend freely,
i Luk.6.35 yea *k* give him what he askes?
k Mat.5. 42

656. F. *Thou muſt neither lend nor give, what thou canſt not well ſpare: for, when God in all the Scripture, commands to lend or give, he commands us charitie to others, but not crueltie to our ſelves: and it ſhould be great crueltie, to relieve other men, with thy neceſſarie proviſion: and meer follie, to make thy ſelf and thy children beggars, becauſe thy neighbour craves thy goods.*

Beſides, Chriſt ſaith not, Give him what he askes, but give to him, who askes. See 782. *&c.*

C. Indeed Father, I conceive it now, as you doe: for, to give what he askes, and I doe need, is not to love my neighbour as my ſelf, but more

more then my ſelf : and this is no wiſe charitie.

657. F. *Then obſerve here, we muſt not ſo love our brother, that we ſpend our own goods, to redeem his eſtate; loſe our lives, to ſave his; or damne our ſouls for his: although to a ſave a ſoul, we ſhould venture goods and bodies; and loſe our goods, to preſerve an honeſt mans life.* a 1 Ioh. 3. 16

C. I'le (by Gods grace) obſerve and remember all this. But is there nothing more concerning my neighbour? No more duties to him, whoſe knowledge and practice be needfull unto me?

658. F. *Yes, my ſweet Child: for, thou muſt learn the other ſix Commandements of God, which more fully containe thy dutie towards men.*

C. I'le learne them willingly, and with Gods help and yours, will now ſeek here their true meaning or ſence.

659. F. *A brave reſolution: tell me then what's the firſt?*

C. The firſt is the fift, in Gods law, and ſpeaks of the honor, I owe my father and mother. 5. Com. Exo. 20. 12

tion: and for the laſt, that it be preſerv'd, yea increas'd for thee and thine,

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f Ier. 9. 23.

g Pſa. 62. 10.

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h 1 Cor. 12. 14. 1 Tim. 5. 8 ſuch proviſion for me, and *h* mine: when my love to my neighbour muſt be ſuch, that I muſt *i* lend freely, yea *k* give him what he askes?

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k Mat. 5. 42

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C. The firſt is the fift, in Gods law, and ſpeaks of the honor, I owe my father and mother. 5. Com. Exo. 20. 12

660. F, *In what things consists that honor?*

C. In a good opinion of them, true affection to them, and *a* submiſſive behaviour towards them: In ſpeaking well of them, and modeſtly to them: in bearing their infirmities, *b* relieving them in their neceſſities, and begging Gods bleſſings on them: in ſerving them cheerfully, faithfully, *c* obeying them moſt willingly: and by my reſpects towards them, and vertuous cariage in the world, adding glorie unto their name, being a *d* comfort to their age, and ſubjects of joy to their hearts.

a Luk. 2. 51

b Gen. 47. 12
1 Tim. 5. 4

c Eph. 6. 1 2
Col. 3. 20.

d Prov. 10. 1.

661. F. *Muſt thou then ſerve and obey thy Parents?*

C. I muſt and will: for, God bids it, as being unto me Prophets, Prieſts, Kings.

662. F. *How Prophets?*

C. In their pious counſels, and divin inſtructions: for, *a* they muſt give me a modeſt, vertuous and religious education; *b* teach me betimes Gods Statutes, ſhew me the right way to heaven *c* by good examples

a Eph. 6. 4.
b Gen. 18. 19
Deut. 6. 7
2 Tim. 3. 14. 15
c 1 Tim. 3 4

and

and counſels, and in that I muſt *d* hear, beleeve and follow them. *d* Pro. 1. 8

663. F. *How Prieſts?*

C. In their Prayers to God for me: for, *a* they muſt crave his bleſſings upon me, and by their earneſt intreatie, indeavour to appeaſe his wrath, and procure his favor: and in this I muſt joyne with them. *a* Iob. 1. 5

664. F. *How Kings?*

C. In their pow'r over me, and care for me: for they muſt *a* govern me, in my ſtudies, trades, profeſſions, *b* Promiſes, Vows, *c* Marriage, all things: cheriſh and defend my Perſon, mildly *d* correct my faults, *e* procure me means to live: and as ſuch, I muſt and will ſerve, honor and obey them.

a Eph. 6. 4
b Num. 30 4. &c.
c See 751.
d Heb. 12. 7.
e 2 Cor. 12 14
1 Tim. 5. 8

665 F. *God bleſſe thy will, my pious Heart: that it produce ſuch good effects, that by them God receive glorie; thy parents, joy; and thou eternall ſalvation, in thy perfect beliefe, and holie practice of all things, we ſhall indeavour to teach thee according to his Word.*

C. The Lord grant your requeſt, carefull Father; but let's (I pray) proceed to the full examination of

this Fift Commandement.

666. F. *What Child? Have we not done with it? Doth it contain anie thing more, then our dutie to Fathers and Mothers?*

C. As it is naturall, I think, it concernes nothing more: for, nature did at firſt give us no other Prophets, Prieſts and Kings, then our Parents. But as the world is now govern'd, manie men may be included in this Precept.

667. F. *As who?*

C. As private Tutours, publick School-maſters, and Church-Miniſters, who muſt doe to us the function or office of Prophets: and whom therefore we muſt *a* beleeve, *b* reſpect and *c* honorably maintain: for, they deſerve a faire allowance of our earthlie goods, who feed us with Manna, break to our ſouls the bread of life, and give us part of that knowledge, we loſt by *Adams* ſin.

a Prov. 5. 12. 13
b 1 Tim. 5. 17
c Rom. 15. 17
1 Cor. 9. 9 &c.
1 Tim 5. 18

668. F. *Are there no other men, to whom we owe honor, obedience and ſervice, without a exception of Perſons, or diſtinction of Clergie and Lay men.*

a 1 king. 2 26. 27
Mat. 17. 24 &c.
Act. 25. 10 11.

C. Yes;

C. Yes; for, we owe theſe to Kings, States, and their Officers, Commanders of Armies or Forts, Husbands, Maſters, Guardians or Governours, who ought to rule us, *b* by juſt Lawes; ſhew us the wayes of Salvation, by good examples, precepts and Counſels; * See that we live quietly and religiouſly in a lawfull calling, *c* look well to our ſafetie, comfort our hearts, maintaine our rights, correct our faults, puniſh our crimes, reward our paines: and for that, we muſt reſpect their *d* authoritie, which is of God, obey their Lawes; conform our wills to theirs, endure their correction, *e* fear their juſt diſpleaſure, keep their ſecrets, and reveal other mens againſt them; ſerve, honor, defend their Perſons, have care of their fame and eſtate, *f* giving honor, to whom honor; tribut, to whom tribut is due. And beſides theſe, God commands us *g* to riſe before the hoarie head.

b 2 Sam. 23.3
2 Chro. 9. 8
Iſa. 49. 23
* 1 Tim. 2. 2
c Rom 13 3.4
1 Pet. 2. 14
d Ioh. 19. 11.
Rom. 13, 1 &c.
Tit 3.1.
1 Pet. 2, 13 &c.
e Prov. 24 21.
f Rom. 13. 6.7
g Levit. 19 32

669. F. *But are we bound to obey all their Lawes?*

C. If they be all juſt, poſſible and lawfull: but if they be repugnant to

Gods Word, equitie, honeſtie, we muſt beware, to yeeld them obedience: for then we muſt *a* hearken to God, when his and mens lawes diſagree.

a Act. 4. 19 & 5. 29.

670. F. *If in this caſe of injuſtice, they will force their laws upon us; may we not reſiſt them? May we not fight 'gainſt them?*

I ſpeak in this, as a privat Chriſtian, or Perſon.

C. We may not Sir, (as I conceive) by the right Rules of Gods Word and reaſon: for, both forbid all violent oppoſition to ſuch perſons: the Scripture, *a* becauſe they are Gods Lievtenants: and calls Kings *b* the Lords Anointed: Reaſon, becauſe they are our *c* Heads; and men muſt not reſiſt Gods Officers; nor the members, fight 'gainſt their head.

a Rom. 13. 1, 2. 1 Pet. 2. 13 14.
b 1 Sam. 24. 6.
c 1 Sam. 15. 17. & 24. 6. 10.

671. F. *What therefore may we doe, when Kings or States will compell us, by the loſſe of our goods, honors, or lives, to commit or omit what God doth forbid or command?*

C. Save both our goods and lives *a* by flight: or if we cannot do't, loſe

a Mat. 10. 23.

loſe all *b* courageouſly, patiently, joyfully, to prove our ſelves good Chriſtians, honeſt men: knowing *c* the Lord afflicts us, *d* to trie us as gold.

b Act. 5. 41
c Pſa. 119 75
d Zech. 13. 9

672. F. *Thou haſt ſpoken (667. and 668) of ſome Perſons, as being our Prophets and Kings; but not as being our Prieſts.*

C. I have omitted this office; to ſhew, that though they pray for us: yet neither they, nor Fathers and Mothers can be properly call'd our Prieſts.

673. F. *Why not?*

C. 'Cauſe at the death of Chriſt, *a* all Prieſthood was aboliſht, or at leaſt collected in him: all other Prieſts, as *b* ſinfull men, being incapable, to make full attonement for ſin: whereas *c* Chriſt, as holie, harmles, undefiled, ſeparat from ſinners, and made higher then the heavens, is our hie and onelie Prieſt, effectually appearing for us before God, becauſe he *d* ever lives, and that his full ſatiſfaction gives a full ſtrength to his interceſſion for us.

a Heb. 7. 11. &c.
b v. 27. 28
c v. 26.
d v. 25

And as he is our *a* Annointed Prieſt,

a Act. 10. 38

b Deut. 18 15 Act. 3. 20. &c. Luk. 19. 38 Luk. 4. 18 19 *c d* Isa. 59 21 *e* Eph. 4. 11 12. *f* Ioh. 10 11. 16 Mat. 24. 22 Luk 21. 18. *g* Psa. 2. 8 9 Ioh. 12. 31

Priest, so is he likewise our *b* annointed and perpetuall Prophet and King, teaching his Church, by his *c* Word, *d* Spirit and *e* Ministers, all necessarie saving truthes: and so governing her by his Power and Providence; that he *f* gathers & protects her children, his Elect; and *g* confounds his and her enemies.

674. F. *Thou hast fully, yet succinctly set down the mutuall duties of Superiors and Inferiors, except the Husbands and the Wives: for, in my opinion, some thing more may be said concerning them, the knowledge of which may doe good.*

C. You doe well to remember this: for though the relation of husband and wife be so neer, their conjunction so great; yet few of them know well what they owe one to the other.

675. F. *Then let us spend more time and pain, to instruct them: least ignorance make that* a *honorable state ignominious; that sweet kind of life, most bitter; and unhappily break that union indissoluble, but* b *by death,* c *adulterie,* d *wilfull separation.*

a Heb. 13. 4 *b* 1 Cor. 7. 39 *c* Mat. 19. 9 *d* 1 Cor 7. 13

C. We muſt then ſpeak of their ſeverall duties.

676. F. *Let it be ſo, and firſt of the Husbands.*

C. Then I tell you, he muſt Love, Comfort, Honor, Maintain, Govern, Inſtruct his Wife, and be Faithfull to her.

677. F. *How love his Wife?*

C. With an honeſt and ſincere heart, above all worldlie things, wiſhing her all the good, ſpirituall holines, corporall health, and innocent delights, he can both wiſh and procure to himſelf. Eph. 5. 33

678. F. *How comfort her?*

C. As his *a* own ſoul and fleſh; aſſwaging her ſorrows, by ſweet conſolations; eaſing her cares and pains, by his laborious induſtrie; and *b* bearing part of her burden, to make the other light. *a* Gen. 2. 23. 24. Eccl. 9 9 *b* Gal. 6. 2

679. F. *How Honor her?*

C. As his *a* coheire of the grace of life: as the *b* image of his authoritie, in the rule of his familie: as his *c* crowne and glorie, in her loving, *d* modeſt and vertuous behaviour. *a* 1 Pet. 3. 7 *b* 1 Cor. 11 7 *c* Prov. 12 4 *d* 1 Tim. 2 9 1 Pet. 3. 2.

680. F. *How maintaine her?*

C. As &c.

C. As himſelf, allowing her that diet and attire, his condition requires, religious modeſtie permits, and his means can afford, having an eye to the future, and providing for a dear yeer, and his childrens portions: maintaining her authoritie over his familie, her reputation in the world, and her *a* perſon from injuries.

a Eph. 5. 23

681. F. *How Govern her?*

C. As God governs the world, in Wiſdome, Juſtice and Mercie: ordering her by the firſt, in that way, he ſhall ſee beſt, to draw her love to his perſon, her conſent to his will: giving her juſtly the praiſes and rewards, blames and corrections, ſhe deſerves; yet in theſe blames and corrections, *a* uſing mercie, becauſe ſhe's weak; and gentlenes, becauſe a wife: correcting her faults, by fair means, Chriſtian admonitions, loving invitations, ſolid reaſons: and forbearing unneceſſary bitternes, all marks of hate and crueltie; ſhewing love even in anger, and affection in correction: and this he muſt obſerve both to his *b* children and *c* ſervants.

a 1 Pet. 3. 7

b c Eph. 5. 9

682. F.

682. F. *Doſt thou then give Husbands, Fathers, Maſters, a pow'r of correction?* Eph.5. 22. Heb.12. 7

C. Yes, but true diſcretion muſt be their guide; and conjugall, fatherlie, Chriſtian affection call'd in all their corrections.

Beſides, difference muſt be made between the children and ſervants, yea 'twixt children and wives.

And I adde here, that we owe *a* correction, not onely to our inferiors, but alſo unto our equall, and with caution to our better and ſuperiors; when in our preſence they offend that God, of whoſe *b* honor we ought to be jealous. *a* Lev.19. 17. Luk.17.3 Gal.6.1 *b* 1 king.19 10. 1oh.2.17

683. F. *If we may, muſt correct all men: how much more may we cenſure thoſe, a who are committed to our care, whoſe perdition ſhall be laid to our charge, and to whom we owe inſtruction?* *a* Heb. 13. 17

C. Among all theſe, you mean the Wife.

684. F. *I doe indeed: tell me therefore, in what things the Husband muſt Inſtruct his Wife.* 1 Cor. 14. 35. 1 Tim.2.11

C. In the knowledge of Religion,

gion, in her duties to God and man, and in the way to rule under him his houſhold, to Gods glorie, his eaſe, and their common good and credit: and to doe this, he muſt be religious and wiſe.

685. F. *In what things muſt he be Faithfull to her?*

C. In all things: but chiefly, in the *a* love of his heart, *b* not luſting after ſtrange women, and loving them above his own: in the *c* ſubſtance of his bodie, not beſtowing it upon whores; nor *d* denying it her, unles his health, reaſon, bodilie puritie, or chriſtian mortification approve his refuſall: and in his earthlie goods, leaving her ſufficient dowrie, in caſe ſhe out-live him; as *f* to the deſire of his eyes, and his *g* dear companion.

a Prov. 5. 18
Eph. 5. 33.
b Prov. 6. 24. 25
Mat. 5. 28
c Prov. 31. 3.
Mal. 2. 14. 15
d 1 Cor. 7. 3. 4. 5
e 1 Tim. 5. 8.
f Ezek. 24. 16
g Mal. 3. 2

686. F. *Are theſe all the Husbands duties?*

C. All I can remember, and enough to make anie Wife happie with a Husband ſo good, as I have here deſcrib'd.

687. F. *And what muſt the Wife doe, that her Husband may be likewiſe happie in her?*

C. She

C. She muſt love, Comfort him, in that ſort, I have ſaid 677. and 678.

688. F. *VVhat more?*

C. She muſt Honor, Serve, Obey him, and be Docible and Faithfull to him.

689. F. *How Honor him?*

C. As Gods image, his Lieutenant to her on earth, the cauſe of her being, and the fountain of her authoritie: and therefore ſhew him that reſpect and fear his place and Perſon thus deſerve; although he be but poor and mean, and ſhe of rich and great kindred. 1 Cor. 11 7. &c. Eph. 5. 33 1 Pet. 3. 2. 6

690. F. *How Serve?*

C. As one, *a* of whom and for whom ſhe is made; eſteeming nothing baſe, ſhe may do to him, and for him. *a* 1 Cor. 11 8. 9

691. *And how muſt ſhe be Obedient and Docible to him?*

C. As to her *a* Head, whoſe directions the members muſt follow: as to the Lord, to whoſe will we are all ſubject, and as to one given her by the *b* holie Ghoſt, for School-maſter and *c* Guide. *a* Eph. 5. 22 &c. Tit. 2. 5 *b* 1 Cor. 14 35. 1 Tim. 2. 11 *c* Prov. 2. 17

692. F. *Muſt then the Wife be ſub-*

ſubject unto her Husband?

Eph. 5. 24. C. S. *Paul* ſaith yes, and in all things, as the Church is to Chriſt.

693. F. *But if the Husband command injuſt things.*

C. Then he doth not command as Chriſt: for, this gives no ſuch precepts to his Church.

694. F. *Thou wilt then ſay, the Wife muſt not then obey him.*

C. I ſay and adviſe ſo: but in all things, not *a* contrarie to religion, reaſon, juſtice or honeſtie: the Wife muſt Obey her Husband, *b* and Lord willingly, faithfully.

a Act. 4. 19 & 5. 29
b Gen. 18. 12
1 Pet. 3. 6

695. F. *What Child? Some thing may be commanded her, not repugnant to religion, &c. yet needles, unpleaſant: or other things forbid, honorable or delightfull to her: muſt ſhe then obey him?*

C. As ſhe is Religious: for, in conſcience ſhe is ſubject to him in theſe and all ſuch lawfull things,

As ſhe is Wiſe: for, that's the way, to live in peace, and have at laſt her will in other occaſions.

a Gen. 3. 16
1 Cor. 14. 34
1 Tim. 2. 12

696. *May then a Wife a commanded by Gods Law, to be under obedience,*

ence, ſeeke her own will.

C. I thinke, ſhe may; if ſhe can have it by faire meanes, without force or deceit; without wilfull or great oppoſition to her Husbands deſires: for, when his and hers meet in ſuch oppoſition, *b* hers muſt freely give way.

b Gen. 3. 16

697. F. *Yet ſhe muſt have ſo much power and will as to command his children and ſervants, and diſpoſe of his goods.*

C. She muſt: elſe he was a foole in his choice, or is a churle in her uſage: for, we muſt chuſe diſcreet and faithfull wives; and having ſuch *a* truſt and give them authoritie over ſervants, and may over our goods: for, concerning children, nature gives their mothers pow'r over them, and *b* God confirmes it upon them, jointly with their fathers, who have the prioritie of that authoritie.

a Prov. 31. 11. &c.

b Exo. 20. 12 & 21. 15. 17

698. F. *Thou ſpeak'ſt of Wives, anthoritie over both ſervants and eſtate, as being a gift of the Huſband.*

Deut. 21. 18 & 27. 16. Prov. 1. 8. & 19. 26. & 23 22.

C. And ſo is it: yea in ſuch ſort, that the Wife preſuming, to rule the familie, againſt or without her Huſ-

W bands

bands generall or particular conſent and will, doth commit a great ſin.

699. F. *What doſt thou mean by generall conſent or will?*

C. A full authoritie the Husband gives his Wife, to breed his children as ſhe liſt, rule and teach his ſervants, keepe his huſhold, take and give, buy and ſell: becauſe he knowes, ſhe hath wit and fidelitie, to doe all for the beſt: and he himſelfe can hardly looke to all, or part of his dutie; either through ignorance or by reaſon of abſence, or of ſome lawfull profeſſion, which takes up all or the beſt of his time, in the ſervice of Church or State, or in the neceſſarie maintenance of his familie, and proviſion for it: and this authoritie he may recall, when he thinkes fit and juſt; or moderat, as he ſees expedient: although given abſolutly for life, or anie certain time.

700. F. *By this I ſee, that by particular conſent or will, thou underſtandſt a ſpeciall leave, the Huſband gives his Wife, to doe this or that, to ſell or buy, give or take the thing expreſt in his permiſſion, when he rules all, takes care of all.*

C. I

C. I underſtand it thus: and ſo ſay, that without ſuch authoritie, the Wife muſt not rule his houſhold, nor * give, or rather ſteale his goods, as many women do, to helpe their friends, or children of another bed.

* If the Husband be a *Nabal*, I thinke, the Wife may act *Abigail*, for his preſervation and the neceſſarie reliefe of Chriſts hungrie, naked mẽbers, whoſe caſe the hard husband will not regard, although he may

Yea, I ſay more that notwithſtanding hee gives her power in all things; yet if he be preſent, ſhe ſhould do well to conſult him about her gifts and all affaires of importance; yea concerning her own attire, in which ſhe muſt *a* uſe modeſtie, and ſeek to *b* pleaſe him, before all other men: and ſo pleaſe him, that ſhe muſt ſtudie to doe or forbeare all thoſe things, which may pleaſe or diſpleaſe her head.

a 1 Tim. 2. 9.

b 1 Cor. 7. 34.

And this the Husband may, yea ſhould do to his Wife: ſeek to *c* pleaſe her in all juſt things, and acquaint her as his boſome friend of what concernes his Familie and goods:

c 1 Cor. 7. 33.

for, they two ſhould be as one, conforme in opinions, and united in affections.

701. F. *They ſhould be ſo my Heart: but ſometimes the Huſband is ſo churliſh, that he allowes his Wife no powr: or ſhe ſo* a *proud and imperious, that ſhe will have all, or nothing. What muſt be done in this?*

a Eccl. 16. 30.

C. They muſt meet both, as two oppoſit lines in the center of reaſon and juſtice: inquire, what's reaſonable; ſee, what is juſt, and both yeeld to't.

702. F. *But if the wife be ſo* a *loud and wilfull, ſo* b *regardleſſe of the end of her creation, ſo* c *forgetfull of the greatnes of* Eves *offence, ſo* d *rebellious to the juſtice of Gods decree, in ſubjecting her unto man; that ſhe will not be rul'd, but rule: not help and ſerve, but be waited upon:* e *not ſtay and work at home, but gadd abroad: not* f *be ſilent, but* g *clamorous; not humbly* h *learne, but proudly teach: not* i *conceale, but divulge his ſecrets and infirmities: not get, but ſpend: not love, but hate: not comfort, but afflict: not honor, but ſcorne and diſgrace; what*

a Pro. 7. 11
b Gen. 2. 18
c Gen. 3. 6.
d Gen. 3. 16.
e Pro. 31. 27. & 21. 9 Tit. 2. 5.
f 1 Tim. 2 11, 12.
g Prov. 9. 13.
h 1 Tim. 2. 11, 12.
i Pro. 11. 13

C. Pray for her converſion: trie her temper, and work on it: winne her by exceſſive love, or keep in for a time his neglected favors and ſmiles: and laſtly, uſe thoſe means, I have laid down, (681.) adding to them a godlie life, adorned with all thoſe vertues, his Wife wants, and he will teach her.

And this he muſt obſerve towards his children, ſervants, yea all men: for, Examples move more then words.

As for his juſt authoritie: if her eyes be on that *a* forbidden fruit; let him keep it out of her reach: or if but a taſte may pleaſe her, then let his love to her, and deſire of his peace be his two Counſellors.

a 1 Tim. 2. 12.

703. F. *I approve this: but if contrariwiſe, the Husband doth ſo much degenerat from Chriſtian Religion, human reaſon, worldlie wiſedom: that he takes his Wife for a* a *ſlave, not for his* b *companion; laying hard taskes on her; giving her courſe diet, poor apparell when his eſtate and condition may better them, and he himſelf fares well,*

a 1 Pet. 3. 7 *b* Mal. 2. 14.

and goes gaudie; loathing and forbear-
c 1 Pet. 3. 7 *ing, inſtead of loving* c *& dwelling with her, oppreſſing, not helping; grieving, not cheriſhing; ſcorning, not honouring; manifeſting, not concealing her ſecrets and infirmities: aggravating, not extenuating her faults and imperfections: and in his government, being a tyrant, not a Husband: what ſhall the poor Wife doe?*

C. Pray likewiſe for his converſion: flatter him out of his evil diſpoſition, by her fair words, ſweet intreaties, humble ſervice, voluntarie and cheerfull ſubmiſſion to what reaſon requires, and her forces can doe: forbeare thoſe things, which diſpleaſe him: and ſtudie thoſe vertues, which may regain his love, and procure her better uſage.

And let her not (as manie fooliſh women doe) incenſe him more, by her conteſtations with him, murmurings and complaints of him, unles ſhe doth it modeſtly to thoſe, who may, muſt recall him, & comfort her: for, ſhe doth not in ſuch things play the part of a faithfull Wife, as ſhe is ſworn to him.

704. F. *VVhy Child? In what things muſt ſhe be Faithfull?*

C. In all things Sir, which concern his ſalvation, health, fame, lawfull pleaſures, worldlie eſtate: but particularly, in her conjugall love, not luſting after other men; not liſt'ning to their tentations; not being immodeſt, nor too familiar with them; much leſſe joining with them in adulterous ſports; but rejoicing greatly in her owne Husbands companie, receiving him in a chaſt and moderat ſort, and ſo delighting him, that he drink ſweetly of his own waters, rejoice with her, and not imbrace the boſome of a ſtrange woman. Pro. 5. 15. 18. 20.

Yet ſhould he do't, and continue in thoſe wicked courſes, you ſuppoſe in your laſt queſtion; and that thoſe remedies, I have mention'd in that anſwer, could not recall and convert him: then her laſt refuge is patience: and ſo I will leave them.

705. F. *Nay rather Love: God grant, that they never be ſo.*

C. The Lord grant it, Father: for, I wiſh them not ſo; but I meane, I have done with them.

706. F. *Thou haſt indeed, yea ſo well to my contentment, that I thank thee for it; and withall deſire thee, to proceed to the Sixt Commandement.*

6. Com. C. J eſteem my ſelf commanded, when intreated by you; J ſay then
Exo.20.13 abrubtly: Thou ſhalt not kill.

707. F. *Shew the meaning.*

C. We muſt neither directly, nor indirectly offer injuſt violence to the peace, health and life of our neighbour: but indeavour, to *a* defend
a Iſa.1.17. him, when injuſtly oppreſt in anie of theſe things.

708. F. *By Directly thou underſtand'ſt openly, by our ſelves, by frights and threats, by dangerous meats and poi-*
a Gen.4.8. *ſons, by blows and wounds,* a *as* Cain: *or by cauſes of ſuch great grief, as impair his health, and ſhorten his life.*

C. Yes, and by * indirectly, the ſecret harm, we procure him either by other men, whom we ſolicit to his de-

* Who having the plague, or any infectious diſeaſe, frequents others abroad, or admits them into his houſe, may in my judgement bee eſteem'd, if not a publick murtherer: yet a perſon ill-affected to the pub-

ſtruction,

ſtruction, as *b David* did concerning *Vria*, or by our ſelves, when with treacherous hearts, yet frendlie faces, diſſembling tongues: we perſwade him to undertake a perillous, yet needles journey, quarrell or attempt: a baſe way of offence, becauſe it ſhewes in us, both a devilliſh malice, and a cowardlie mind.

lick ſafetie, which hee ought to prefer to his privat intereſt and life.

b 2 Sam. 11.15,&c.

709. F. *It ſhews indeed both theſe: and let them look for Gods fearfull judgements, who thus uſe their neighbour, yea doe him the leſt injuſt harme.*

C. Why doe you adde Jnjuſt? as if ſome harme were juſt.

710. F. *No doubt, there's ſome juſt harme, and ſome juſt violence: for, thou thy ſelf ſpeaking of injuſt violence, muſt grant, there is ſome juſt: elſe the word Injuſt is needles.*

C. Well then, I grant, that there is ſome Juſt harme, and lawfull violence.

711. F. *Sith thou grantſt it, tell me when they are ſuch?*

C. When done and offered by Superiors

periors, who have lawfull authoritie, to puniſh ſuch, as not onely deſerve, but alſo draw their juſt violence, to chaſtiſe them in goods, fame, bodies, libertie and life: which they muſt doe without partialitie, injuſtice, crueltie: ſo puniſhing, as they may convert the guiltie, and pittying thoſe men, they muſt deſtroy.

712. F. *May we then ſometimes Kill?*

C. Yes, if we are *a* lawfull Magiſtrates or their Officers; a Soverain Prince, or his Souldiers: for, *b* ſuch Magiſtrats may condemne, and their Officers put delinquents to death: and ſuch Prince and his Soul-may warre and kill all his enemies, if they be indeed ſuch, as ſeek his Eſtate, Honors, Life: diſobey his juſt Lawes, and reſiſt his pow'r, if Subjects; detain or oppoſe his rights, if ſtrangers.

a Rom. 13. 4.
b Levit. 24. 23. Joſh. 7. 25.

713. F. *May we then kill no man, unles we be ſuch as thou ſaiſt, Magiſtrats or their Officers; Prince, or Souldiers?*

C. In the juſt defence of our ſelves, or of them, who are other ſelves, as, parents, children, husbands, wives,

wives: when a thief or a murderer is reſolv'd to rob or kill us, or to commit a rape on us: I think, we may kill him, if we cannot repell him otherwiſe: for, nature teaches us to repell force by force. Exod. 22. 2

714. F. *Nature doth teach us this: but Chriſt gives another leſſon; for, being ſtruck upon one cheek, he bids us turn the left cheek to him, who ſhall ſtrike us upon the right.* Mat. 5. 39.

C. I think, this place is miſtaken, (if taken ſo literally) as well as that other, in which Chriſt bids, to cut off our right hand, if it cauſes us to offend.

715. F. *Muſt we not then in ſuch caſe of offence cut off our hands, or pluck our eyes?* Mat. 5. 29, 30.

C. No certainly: elſe we are felons of our ſelves, if we die with the blow or paine: if not, yet we ſin grievouſly againſt this ſixth Precept.

716. F *What is then Chriſts meaning in this?*

C. That we muſt forgoe the ſweeteſt pleaſures, and forſake the companie of our deareſt and neereſt friends, if they be to us ſtumbling blocks, occaſions

caſions of offence: and not to cut off hands, or pull out eyes: for, the head rather ſhould be cut, and the heart pull'd; ſince by their directions and ſuggeſtions, the eyes ſee, and hands move.

717. F. *I conceive this, and by it the meaning of offering the other cheek, and permitting them,* a *to take our coat, who hath taken away our cloak: that is, we muſt not* b *render ill for ill; but ſuffer injurie* c *in giving place to wrath, rather then revenge it, with a malicious heart.*

a Luk. 6. 29.
b 1 Theſ. 5. 15.
c Rom. 12. 19.

C. You have it right: for, Chriſt himſelf, whoſe *d* life gives light & life to his Doctrine, being ſtruck by the Officer, gave him not leave to ſtrike again, but rather askt, *e* why he ſmote him.

d Mat. 11. 29. Joh. 13. 15. Eph. 5. 1, 2. 1 Pet. 2. 21.
e Joh. 18. 22, 23.

718. F. *Then notwithſtanding this paſſage, thou ſtill conceivſt, we may reſiſt unlawfull privat violence, and kill* f *the thief, or murderer, who intends to ſlay us, or take from us what is as dear as life, or without which life's moſt bitter.*

f Exo. 22. 2

C. I doe conceive it ſo; if (as I have ſaid, 713.) we can not ſave our goods,

goods, bodies or lives, but by his death. Yet, if we were ſuch, as we ſhould be, ſtill willing and readie to die and be with Chriſt above: then we might rather ſuffer death, then kill that thief or enemie, and ſo venture the eternall loſſe of his ſoul: for (as I have ſaid 657.) we muſt, to imitate our Lord, loſe willingly the life of the bodie, to ſave the ſoul of our brother, if this were in our powr.

719. F. *If (as thou ſaiſt) we muſt doe that; what grievous ſin doe we commit? when (as much as lieth in us) we damne the ſoul of our brother, in killing him ſudainly in his ſin, and in our mov'd furie; yea often in cold bloud, murdering him without, or with little provocation, yea with malicious deliberation, for a word of diſgrace, a point of vain honor, amiſtres, or ſuch toy: or by a harſh, cruell uſage forcing him, to take ſuch ill courſes, as work his damnation, and ſometime cauſe his corporall death, hanging, drowning, killing himſelf, in a mad or deſperat mood.*

C. From ſuch ſin, Father, God keep us: both becauſe he *a* hates, and *b* prohibits it, and for this we ſhould aborre

a Pſal. 5. 6.
b Exo. 20. 13.

c Exo.21. 12. Num. 35. 31. d Rev. 21. 8. abhorre it: and that c besides present punishments, there is a Lake, which burneth with fire and brimstone, prepar'd for d Murderers and Whoremongers.

720. F. *Why join'st thou Whoremongers with Murderers?*

C. 'Cause they are together, *Revel.* 21.8. and that these Whoremongers

7. Com. offend against the next Commandement: for, it forbids Fornication and

Exo.20.14. Adulterie.

721. F. *And nothing more?*

C. As our neighbour is concerned in it, it doth containe these two, and and all other sorts of uncleannes, by which we pollute his bodie, and draw his soul to sin.

As he's injur'd and forst, Adulterie and Rape, or violence on his bodie may onely be here understood: for by the first, the Husband is wrong'd in his wife, although she be willing: and by the last, the partie taken by force, and enjoyed against her or his will, receives an injurie, neere as great, as murder.

1 Thes.4. 3,4. But as it concerns us, who are commanded to keep our vessels clean;

'tis a generall prohibition of all unlawfull carnall voluptie: yea of the meanes and provocations to't.

722. F. *In thy 52. answer, thou hast nam'd sins concerning this precept, but said, that there were more, and worse then they, which thou wast louth to name.*

C. I have said so: for, we should be so pure, that the *a* onelie name of fornication or anie uncleannes should offend our chast eares. Yet 'cause 'tis good to know, what we should hate, shun and forbear, as well, as what we must love, seek, practise: I will (if you like it) declare what this holie law forbids us, concerning our selves and others.

a Eph. 5. 3, 4, 5.

723. F. *Doubt not of my approbation: for, I hope, thou shalt doe it well.*

C. As well, as God shall give me the grace of wisdome. And so I will say first; we must avoid all Provocations and Actions contrarie unto Chastitie.

a Ezek. 16. 49.

724. F. *Shew those Provocations.*

C. *a* Idleneſse: *b* pampering of the flesh, with *c* soft garments, *d* perfumed

b Rom. 13. 14.

c Mat. 11. 8.

d Pro. 7. 17.

e Pro.6.9. fumed rooms and beds, *e* long ſleep,
f Ier.5.8. *f* coſtlie and exceſſive diet, *g* ſtrong,
g Eph.5.18 yea hot meates and drinkes, if taken
b Eph.5.4. to breed or increaſe our luſt: de-
i Iſa.3.16 lights in *h* wanton talkes, *i* laſcivi-
k Pro 29. 3. vious looks, *k* lewd companies,
1 Cor. 5.11 *l* painted and *m* impudent faces, *n* na-
l 2 king.9. 30. ked breaſts or bodies, immodeſt dan-
m Pro.7. 13. ces, ſhewes, playes, pictures: alluring
n Gen.3.7 21. words, bawdie ſongs, looſe Poems
1 Cor.12. 23. and wicked books, which ſome care-
les parents, and moſt indiſcreet
ſchool-maſters ſuffer their children
and pupills to frequent, behold, hear,
ſing, reade, learne and make: and ſo
breed them more like heathen, then
like Chriſtians.

725. F. *They ſhall anſwer it before God, and ſhould before wiſe Magiſtrats: but let them ſtand or fall to their Maſter, and name me the Actions.*

a Pro 7.13 C. *a* Luxurious kiſſes, *b* immodeſt
b Tit.2.2. &c. behaviour, *c* pollutions of the fleſh,
c Gen.38.9 and beſides Fornication and Aduſte-
rie alreadie ſpoken of 52. thoſe other
ſins, I durſt not name.

Deut.22. 25. 726. F. *What are they, Child?*

C. Rape, which is a violent copu-
lation

lation to another, without mariage. Lev.18.6, &c. & 20. 17.

2. Inceſt, the carnal knowledge of kinsfolks.

3. Sodomie, a conjunction of the ſame ſex, or a change of the natural uſe of women, into that, which is againſt nature. Gen.19.5. 24,25. Rom.1.26 27.

4. Beſtialitie, the horrible knowledge of a beaſt. Exo.22.16 Lev.20.15 16.

727. F. *Theſe are ſuch ſins, as indeed we may* [a] *abhorre to name, and much more to commit.* a Eph.5.3

C. We may juſtly: yet ſome of theſe (though not of the four laſt) are authoriz'd by Law.

728. F. *Which I pray thee, and by whoſe Law?*

C. Fornication, by the Popes Law.

729. F. *An horror to hear it, that he, who's call'd, beleev'd, ſerv'd and ador'd on earth as the Vicar of Chriſt,* [a] *who by his Spirit is ſtill with us, and ſo needs no Vicar, ſhould permit what the Law and Prophets, Chriſt and his Apoſtles do forbid.* a Mat. 28. 20. & 18. 20.

C. Yes, but he permits it, out of his fear and love to God.

730. F. *What Fear and Love?*

C. That God be not offended by

the dailie commiſſion of Sodomie, that abominable ſin, which gives his Rome the foul name of Sodom; becauſe his Prieſts, Monkes and others, who have no wives, frequently commit it, and more often ſhould do, but that his Holines allows his holie Sons bawdie houſes and ſtore of whores.

731. F. *Is that the reaſon of his Law, and this his remedie?*

C. As I have ſaid: and will (if you command) prove him Fooliſh in the Reaſon, and Impious in the Law; and ſhew him other Remedies.

732. F. *Do ſo my Love.*

C. He is Fooliſh in the Reaſon; becauſe he thinks (if yet he is ſo ſottiſh to think ſo) that he may pleaſe the Lord, with thoſe things, he abhors.

733. F. *Then God abhors Fornication.*

C. Yes verily, and [a] ſtrictly forbids it: and to ſay this, is enough for the proof of the Popes Laws Impietie: for, it is againſt godlines, to permit what God prohibits.

[a] Exod 20 14. Deut. 23.17. 1 Cor. 6. 9, &c. Eph. 5. 3.

He is an impious Child, who willingly diſpleaſes his Parents, and tranſgreſſes their will.

734.

734. F. *He's ſo, unleſs he hath good reaſon, for his tranſgreſſion.*

C. I confeſſe a Child may have good reaſon, to diſobey his Father, yet with reſpect: as, [a] the injuſtice of his will, or the impoſſibilitie of the thing comanded. But ſhew me a reaſon like this: that the Child may wrong his Father, for fear of greater injurie. Shall he give his Father a box under the ear, leaſt he or another ſtrike him with ſtick or ſword? May evil be committed, to hinder another, or that good may enſue? *Paul* denies it: for, he tells us, the condemnation of them, who ſay ſo, is juſt.

[a] Act. 4. 19 & 5. 29.

Rom. 3. 8.

735. F. *Doſt thou not miſtake Paul? for, I conceive, he means, that their condemnation was juſt, who affirm'd, that he ſaid: Why do we not evil, that good may come of it?*

C. Take him thus, if 't pleaſe you: yet it ſhews us, that he had no ſuch opinion, neither taught ſuch doctrine: elſe he would never condemn thoſe, who reported ſuch things of him. *Paul* had no cauſe to be aſham'd of his doctrine, but rather to [a] glorie in it.

[a] Rom 15. 15, &c.

736. F. *I am glad, thou haſt brought*

in this: for, manie sillie Protestants hold with the Pope, if not in this particular concerning Fornication: Yet in manie others; yea I fear, in the general, thinking lawful to commit a lesse sin, to hinder a greater: as for example, to tell a lie, to save theirs, or another mans life.

C. I am sorrie that we have such grosse Protestants: for, can lies please the [a] God of truth, because he hates murder? No, no, Father. Were the lie told, to save millions, not of lives, but of souls, or as *Job* saith, [b] for God himself: it could never please him: for, [c] lying lips are abomination to God.

[a] Deut. 32. 4.
[b] Job 13. 7.
[c] Pro. 12. 22.

737. *F. Yet the Lord rewarded such lies, both in the* [a] *Midwives of Egypt, and in the* [b] *Whore of Jericho.*

[a] Exod. 1. 17, &c.
[b] Josh. 2. 1. &c. & 6. 17. 23.

C. It is a grosse mistake of the Champions of lies: for, God did not reward the lies, they told their people, but their good will and compassion to his. Their action was both good and bad; good in the intention, bad in the expression. God in mercy forgave the vice, and in goodnes recompenc'd the vertue.

738. F. *It is well ſaid: yet ſith theſe things are not of the ſubſtance of this ſeventh Precept, though well alledg'd, to refute an error bout it, leave them, fair Child, and ſhew the Pope, thoſe other Remedies, thou haſt promiſed him, againſt his Sodomie.*

C. They are but two, Temperance nd Mariage.

The Firſt being a vertue, which ules, according to reaſon, all the affe-ctions and motions of the ſoul and odie, and keeps the appetit in a ſober emper, may teach both him and us, ſo o order our ſelves, diet, attire, and o-her things; that all our [a] thoughts be ure and right, our [b] counſels wiſe, ur [c] affections holie, our [a] looks mo-eſt, our words [e] few and [f] warie, ur [g] behaviour honeſt, and our [b] whole erſon chaſt.

739. F. *This Vertue may do much: or, it ſets ſuch ſtrong watch over all the ſenſes, both inward and outward; that with Gods help humbly deſir'd, by frequent and fervent prayers, we may ridle our luſt, and keep it much under.*

Yet this [a] *vertue being not given*

[a] Pro. 12.5
[b] Pro. 2,5.
[c] Col. 3,2.
[d] Iob 31.1
[e] Pro. 17.27
[f] Pro. 29.20
[g] Tit. 2,2, &c.
[h] 1 Theſ. 4,3,4,5.

[a] Mat. 19. 11,12. 1 Cor. 7.7

to all men, we muſt, when we meet with it, applie the Remedie, which is allowed to all.

b Heb. 13. 4

c Gen. 1.

d 1 Cor. 7. 2.

e 1 Cor. 7. 3, 4, 5.

C. You mean Marriage, *b* that honorable ſtate to all, which being ordaind *c* by the Lord, as a means of propagation, is likewiſe taught as *d* a medecin againſt Fornication: and ſo granted unto all ſorts and profeſſions of men; that everie man *e* may have his Wife, and everie Woman her Husband; not defrauding one the other, but chaſtly meeting together, t'avoid Fornication, and all finful and unclean luſt.

740. F. *Thou haſt my right meaning: but muſt a man have but one wife, and a woman but one husband.*

a Mat. 2. 15 Mat. 19. 4, &c. 1 Cor. 7. 2.

b Exod. 21. 9. 10. Deut. 21. 15. 1 Tim. 3. 2. 12. Tit. 1. 6.

c 1 Cor. 7. 39.

C. But *a* one at once, as I conceive; that is, the firſt husband or wife being alive, we muſt not marrie another; though I confeſſe it was once otherwiſe: *b* yet not for our imitation: But he or ſhe being dead; the living partie may marrie again and again, at any time or ſeaſon of the year: but (as S. *Paul* ſaith *c*) in the Lord.

741. F. *How in the Lord?*

C. In reſpect of thoſe things, the

Lord

Lord requires in our marriages, Intention, Election, Consent.

742. F. *What Intention doth God require?*

C. Agreeable to his Inſtitution.

1. [a] To increaſe our kind, and by it his glorie, in deſiring children, [b] which know, love, ſerve and adore him.

2. [c] To help, cheriſh, pleaſe each other, by all mutual duties.

3. [d] To abate, not foment the luſt of the fleſh, by a chaſt, moderat and loving conjunction, repreſenting to us, that God is a pure Spirit, abhorring uncleanes; and ſo [e] ſhadowing us his union with the Church, the ſouls of his elect.

a Gen i.28
b Deut.6.7 Pſ.78.5,6.
c 1 Cor.7. 33,34. Eph.5.22, &c.
d 1 Cor.7. 3,4,5. 1 Theſ. 4. 4, 5.
e Eph.5.32

743. F. *What muſt th' Election be?*

C. Religious, Judicious.

744. F. *How Religious?*

C. In chuſing one of the ſame religion, a brother or ſiſter, whoſe faith in God be right, and the life anſwerable to his or her belief, pure and holie.

a Deu.7.3. 2 Kin.8.18 1 Cor.7. 12. &c. 2 Cor.6.14

745. F. *How Judicious?*

C. In chuſing one, which may agree to our diſpoſition, exercices and voca-

tion: a yoke-fellow, neither too ſtrong nor weak for us; too high, nor low; too ſlow, nor ſwift; too rich, nor poor: but fit to bear with us a part of our burden.

746. F. *Whoſe Conſent is requiſit in maringe?*

C. Of the parties among themſelves, and of their own Parents.

747. F. *What? Muſt we have this laſt?*

C. Yes, if we can.

748. F. *It is not well anſwerd: for, I ſuppoſe, thou meanſt by this, as manie graceles children do, ſaying: if I can have my parents will, to marr e h m or her, that's well: if not, yet Ile have the partie.*

C. Truly Father, I have no ſuch meaning: for, if you ſhould not like my match with one, I would chuſe another, you might approve: for, of all men or women in the world, I muſt not think, there is but this or that for me.

749. F. *In doing thus, thou ſhouldſt do well: yet thou maiſt do better.*

C. How Sir?

750. F. *In leaving thy choice unto*

to me, who am in that authoriſed by God; and will (unleſs I do deveſt the affections of a Father, and the judgement of a man) provide thee ſuch good mate, that thou maiſt be happie in it, as long as both ſhall live.

C. I beleeve you Father: for, 'twere great crueltie in you, to force me to marrie, for avarice or ſome other ſuch end: not regarding, whether I love the partie propounded by you.

As for your pow'r from God, to marrie or not marrie me, although I make no doubt of it: yet ſhew it me, I pray; that others take notice of it, and ſo diſhonor not their parents, by their diſobedience in this.

Exo. 22. 17 Numb. 30. 4, 5. Deut. 7, 3. Ier. 29 6. 1 Cor. 7. 38.

751. *F. I approve thy reaſon, and will grant thy requeſt: Read therefore theſe places in the margent, for in them thou ſhalt find, God gives that authoritie to parents.*

And in theſe other, we ſee parents execute it, in the mariage of their children.

Gen. 24. 4. 51. & 28. 1, 2: & 29. 18, 19. & 34. 9 Judg. 14. 3.

C. I thank you for theſe citations, and having nothing more to ſay about this Commandment, I will paſſe to the next.

8. Com.

752. F. *What is forbid in it?*

C. All unjuſt [a] taking and detaining of another mans goods, whether taken by violence or craft: or due to him: or found by chance, if we know the owner: or [b] committed to our truſt or keeping.

[a] Exod. 20 15.

[b] Lev 6.2.

753. F. *What more?*

C. Nothing: for, theſe two heads Taking and detaining contain all ſins, which may be committed againſt this Commandment.

754. F. *I think, they do: yet I deſire, thou wilt make this clearer, in naming ſome particulars, by which we do tranſgreſſe this Law.*

C. Then I ſay ſuccinctly: all [a] open robberies and [b] ſecret theſts & frauds; all ſtipends detain'd from ſouldiers, wages from ſervants, hires from labourers, maintenance from our familie, rewards from the worthie: [c] juſt promiſes not faithfully performd: [d] debts, rents, legacies not well paid, or kept beyond the time agreed, without the creditors conſent: [e] goods found and not reſtor'd, but ſo ſecretly and knavishly kept, that the owner may not find them, nor we will inquire after him

[a] Ezek. 22 29.
[b] Lev. 19. 13. 1 Theſ. 4.6. Ja. 5. 4
[c] Rom. 1 31
[d] Pſ. 37. 21 Rom. 13. 8
[e] Lev. 6. 3.

him: things neither ſtoln nor found, but hid in his own houſe or ground, where he ſhall not find them: cattle driven out of the way, and ſo loſt unto the owner; or put into ours or another mans ground, that he pay the dammage: his beaſts faln into pits, or caught and hurt by ſnares, which we have dig'd or layd for them, or which we would not ſtop or take away, being warned of the danger, or knowing it without warning: his known goods found by us, and afterward taken by ſome others, who will not reſtore them: for *f* finding them, we ſhould carrie, or lead them unto the owner, or to our houſes, th' owner being unknown: his *g* beaſt lying and dead under a burden, of which we might have reliev'd it, though belonging to our enemie: *h* tributs denyd unto the Prince, and *i* tithes or allowance to the miniſters of Gods Word: juſt helps, gifts, almes intended by ſome to others, yet diſſuaded or ſtopt by us: *k* Church-offices, holie functions, Sacraments ſold: *l* land-marks remov'd, to enlarge ours, or make another loſe his right: *m* houſe join'd

f Exod. 23. 4 Deu. 22. 1, &c.
g Exod. 23. 5. Deu. 22. 4.
h Mat. 17. 24, &c.
i Mal. 3. 8. Ro. 15. 27. 1 Cor. 9. 7, &c.
k Mat. 10. 8 Act. 8. 18, &c.
l Prov. 22. 28.
m Iſa. 5. 8.

to

to house, and field to field, by a covetous soul, uncharitable heart, are breaches of this holie Law.

755. F. *These are manie: yet I think, there are more.*

C. Yes, yes; all cozenings by [a] false weights and measures: unreasonable rates, upon wares or our pains: cures protracted to put the patient or his friends to greater charge: secret mixtions, as of water and wine: works done sleightly & falsly, for sale or hire: unlawful gains, as by magique, conjurations, Masse, praires for the dead, false miracles, juglings, Images, Reliques, telling fortunes, casting figures, making almanacks, and other sinful wayes condemn'd alreadie by Scripture 507. [b] knavish bargains, with children, fools, ignorant and drunken persons: craftie dealings in selling evil things for good, counterfeit wares for right: falsifying bonds, wills, and such other writings: making others lose their right, goods, livings, by injust or long suits at Law, or by fears and threatnings: [c] counsels and helps given for thefts, cheats, deceits, oppression: [d] shares taken with

[a] Pro. 11. 1 & 20. 10. Amos 8. 5.

[b] 1 Thes. 4 6.

[c] Gen. 27, 6, &c.

[d] Psa. 50, 18. Pro. 29 24.

with the thief: ſtoln goods receiv'd, and kept for him: poſſeſſions, portions or dowrie receiv'd, detain'd, when their injuſt acquiſition or donation is known: things bought, or had from him, or from any other, if we know, they are ſtoln, and the perſons from whom: goods [e] embezilld, [f] ſtoln or given by ſervants, children, yea wives, without the free conſent of the maſter, father, husband: voluntarie [g] treſpaſſes, upon our neighbours [h] corn, graſſe, fruit: hedges broken, fences pulld down, new paths made in his ground, annoyances caſt into it: all cheats at play, and money won from them, whoſe backs, bellies, wives, or children do (as we know) want it, or who have no right to't, ſuch as are children and ſervants, playing their parents or maſters money, without their knowledge and conſent: yea theſe children, wards and ſervants [i] ſtoln, or intic'd from their parents, right guardians and maſters diſpoſition, obedience and ſervice, are other breaches of this Law: and whoever hath another mans goods, or cauſes him ſome loſſe, by theſe or anie other injuſt

[e] Exod. 22 12, &c.
[f] Judg 17, 2
[g] Num. 5. 7
[h] Exo. 22. 5
[i] Exo. 21. 16

Read theſe places, 4 Gen. 20. 7. Exo. 22 2, &c. Lev. 6. 4, 5. Judg. 17. 3 Neh. 5. 11, &c. Mat. 27. 3. Luk. 19. 8.

injuſt ways, is oblig'd before the juſt God, to make a 4 full reſtitution: and let him not eſteem his ſorrow for ſin true, unles he hath a moſt earneſt deſire, to ſatisfie the injured partie; and does it ſpeedily, as much as it lies in his pow'r, to the laſt mite of his eſtate, although by that reſtitution, he and his muſt work hard, or beg.

756. F. *Doſt thou not go too far in this?*

C. In this and manie things I go farther, then manie other men: yet no farther, then the true light guides me. For, if I muſt rather work hard or beg, then ſteal: then I muſt do the ſame, rather then live on the ſtoln goods.

a Lev. 19. 15. Deut. 16, 18, &c. Mich. 3. 11 Iſa. 1. 23. & 10. 1, &c. Zeph. 3. 3. *b* Ezek. 34 2, &c.

757. F. *Both briefly and truly anſwerd: but what thinkſt thou of* a *Magiſtrates or Judges, ſelling juſtice, and perverting the right, for bribes, favor or hate? of Phyſicians and Lawyers, taking fees of their patient or client, when they can not, or muſt not do them good? of* b *Miniſters, ſheering, but not feeding the ſheep, taking the tithes or allowance of their pariſhoners; but not giving them*

them what they are, c full and continual instructions, both publick and privat, in faith and good manners, exhortations to pietie and all Christian vertues; d means of reconciliation with God and men, e visits and comforts in their miseries, captivitie, diseases, death? and generally, of all men, who are hired and trusted, to do anie thing, which yet they omit or neglect?

c 2 Tim. 4. 2

d 2 Cor. 5. 20.

e Ezc. 34. 4

C. I think them lawful Theeves.

758. *F. How my sweet Heart? Can such things be done lawfully?*

C. By no means Sir; but I mean, that our Law either sees not, or winks at such bold theeves, who shall answer it before God, unles they do repent, amend, and make restitution, as well as other Theeves, to the parties injured, defrauded, rob'd by them.

759. *F. And what saist thou of a Kings, who lay so much on their subjects, that they can spare nothing, for their wives and children; but must maintain the abundance, ease, pleasures of the Prince, or his favorites, by their want, sweats and groanes? of b Land-lords and rich men, whose bargains are so hard, and who so much in-*

a 2 Sam. 8. 1 r. &c.

b Lev. 25. 14. Job 24. 7, 8, 10. Ham. 2. 6.

ingroſſe all things, and ſell them at
Pro. 22 7. *ſuch price; that the poor, over whom*
they rule, cannot live by them? and of
Luke 3, 14 *Souldiers, Who not content with their*
ſtipends, do violence unto all men, rob-
bing and killing their enemies, without
authoritie, charging their friends with
exceſſive diet, yea forcing their per-
ſons, and taking their horſes and goods
at diſcretion, or rather without diſ-
cretion; undoing or oppreſſing men,
better affected to their cauſe, then
they?

C. I ſay, that theſe Souldiers, Rich-
men, Land-lords, and all other, who
a Pro. 4. 17 a eat the bread of wickedness, and
drink the wine of violence, ſhall find
with God ſuch uſage, as they give; if yet
the griefs and miſeries, they procure
their neighbour, can be compar'd to
b Iſa. 10, 3. Amos 8, 4, 10, Jac. 5, 1. b the infernal and eternal horrors and
torments, by which God ſhall puniſh
their hard and cruel ſouls.

But for Monarques, I leave them
unto God their Judge, praiſing him,
that ours is not ſuch; and praying
him, that none be ſuch.

760. F. *I praiſe and pray with thee:*
but again, what ſaiſt thou of Whores,
giving

giving Baſtards to men, who are not their Fathers? and of maried Women, bringing adulterous Iſſue, to enjoy their husbands eſtates, or live by their cares, paines?

C. I ſay, thoſe Whores are guiltie of four grievous ſins: for, the whore commits Fornication, forſwears her ſelf, defames a man, and robs him of his goods, by forcing him, both to Father & keep that Child, which is not his.

As for the Wife, beſides the ſin of Adulterie, which by the laws of God and manie wiſe Nations, was [a] puniſhed by death, ſhe makes likewiſe her husband infamous: for, Cuckolds are ſcorne by all men: and then ſhe robs both him and his, in ſuffering her baſe-born child, to be [b] brought up by him, and have his proviſion, by his labor, induſtrie, means.

[a] Lev. 20. 10.

[b] Judg. 11. 2

761. F. *There are behind but three ſorts of perſons, concerning whom I will know, what thou think'ſt.*

C. Who are they, good Father?

762. F. *The Impropriator, Bankrupt and Uſurer.*

C. I think, the firſt ſhould be a god-

lie, learned and diligent Miniſter; or ſhould allow ſufficient, yea fair means, to maintain ſuch. Otherwiſe, let him look to anſwer for the loſſe of thoſe immortal ſouls, who ſhall dye for want of thoſe things, the Lords Miniſters muſt afford; while he enjoys (by what right I will not diſpute) the large revenues of the Church.

763. F. *And what is the Bankrupt?*

C. A Fool or Knave: and in either reſpect a Thief.

764. F. *How this?*

C. I mean, that who earns ſuch, muſt want wiſdome, to manage his eſtate; and ſo he is a Fool: and taking other mens moneys and goods, which he can not return, he proves himſelf a fooliſh Thief. But who doth break, not becauſe he hath loſt, but becauſe he will cheat others, who ſo are forc'd to compound with him to their loſſe, is a knaviſh and moſt notorious thief, whom Gods juſtice ſhall find, although he finds a trick at law, or friend at Court, to defraud his neighbour.

Yet

Yet if a man ſhould break, becauſe he hath loſt all, by ſea, fire, theeves, or other ways, his care could not hinder: I would excuſe, pittie, help him, as viſited by God.

765. F. *Thou ſpeakſt wiſely: but here comes in the Uſurer, a man cried againſt by us; as the Owle, by all other birds. what canſt thou ſay to him? What ſentence wilt thou paſſe 'gainſt him?*

C. I muſt examine him, ere I can condemn him.

766. F. *He needs no examination. By publick fame, and his verie name he's condemn'd.*

C. Not by the wiſe, who know, that Fames trumpet blows often falſe alarms; and that names may be given much contrarie to the nature of the thing denominated.

767. F. *I am anſwerd: take therefore a full view of him, and examine him well.*

C. Then thus, Father: yet ſpeaking of him, not to him; and let his own conſcience condemn, or abſolve him, upon what I ſhall ſay, agreeable both

to religion and reason.

1. If this man lends upon Usurie, for meer desire of gain, without respect of love to his neighbour, or intention to do him good: he shews, he loves not, as he should: and so sins against charitie, [a] which is kind and seeks not her own.

[a] 1 Cor. 13 4, 5.

2. If he lends thus to the needie, borrowing to buy bread, or necessarie provisions, to maintain their poor familie: 'tis crueltie in him; for so he undoes them, whom [c] God and all humanitie oblige him to help and relieve.

[b] Neh. 5. 2 &c.

[c] Exod. 22 25. Lev. 25. 35, 36. Mat. 7. 12.

3. If he lends thus unto the rich, yet puts them to needles charges and suits, takes advantages of law against them, and forfeiture of bonds: then I call him an oppressor, and foul extortioner, [d] who shall not inherit Gods Kingdome.

[d] 1 Cor. 6. 1

4. But if for his profit, and to pleasure others, he lends thus unto such, as can so wisely manage their estate, that both they gain, and are able to restore the money, with that increase, their Country-laws allow: I can not,

I will not condemne him; but rather say, not that he must, (for there is no precept *) but that he may do it safely, if his conscience be well inform'd.

* Since there is no precept, but a bare permission; let everie man be wel persuaded of the legalitie of usurie, before he take anie.

768. F. *And how can his conscience be well inform'd, when God forbids all Usurie?*

C. If God forbids all Usurie, and in respect of all persons, he must be stupid and impious, whose conscience allows it: but I see no such prohibition in Gods Word: for though in it, Usurie be often condemnd; yet it is not, as contrarie unto justice, but opposit to charitie.

769. F. *How dost thou know this distinction?*

C. By the words of the Law: for, God gave the Jews [a] leave to take Usurie of strangers; which he would not have done, if usurie were a sin in it self, as, Idolatrie, perjurie, blasphemie: or an injustice, as, adulterie, theft, false witnes, which God never

[a] Deut. 23. 20.

permits in his revealed will.

Nay to ſhew you clearly, that Gods prohibition hath this reſpect to charitie, read this, I beſeech you.

Lev. 25.35 And if thy brother be waxen poor, and fallen in decay with thee: then thou ſhalt relieve him, yea though he be a ſtranger, or a ſejourner, that he may live with thee.

verſ. 36. Take thou no uſurie of him, nor increaſe; but fear thy God, that thy brother may live with thee.

Deu. 23 20 For here you ſee, that though they might lend to ſtrangers upon uſurie, yet they might not do it, that ſtranger being poor, but were oblig'd to relieve him.

And if we will conſider well this place, and the 25. verſe of the 22. Chapt. of *Exodus*, which are the firſt and fundamentall Laws concerning uſurie, and unto which, all other paſſages of the Scripture concerning it muſt be refer'd, we ſhal perhaps infer, that *Jews* might take uſurie of their rich brethren, although not of the poor. Elſe the words of the Law might have been general: to thy brother

brother; or, to my people, without ſpecifying the poor: for, if a *Jew* muſt take no uſurie of *Jews*: 'tis verie clear, he muſt take none of a poor *Jew*, though this poor *Jew* be not expreſt.

770. F. *I conſider well what thou ſaiſt; and the rather, becauſe the taking of Pledges was ſo forbid, that the prohibition ſeem'd to be made, only for poor mens ſake: for, God would, that the pledge ſhould be quickly reſtor'd, aïedging this reaſon, to prove the juſtice of his law.*

For that is his covering only: it is his raiment for his skin: and wherein ſhould he ſleep? Exod. 22. 27. Deut 24. 12. &c.

So the tooles of his trade, by which he did get his living, were no pledges to be receiv'd, or kept. Ibid. 24 6.

C. You ſpeak well in my opinion: but to prove uſurie lawfull; we muſt anſwer and clear all objections, we know 'gainſt it. Then Sir, if't pleaſe you to object, Ile anſwer as well as I can.

771. F. *Agreed: therefore I object firſt, that all Uſurie is unjuſt.*

C. Gods permiſſion to uſe it to

strangers, shews, 'tis not so: for, the
a Psa. 119. 138. just Gods a just Laws permit no in-
justice, but rather b forbid all.
b Exo. 20. 12. &c.

772. F. *No Love? Did he not per-*
c Deu. 7. 1. 2. *mit, yea c command his people of Is-*
rael, to kill the Canaanites, Jebusites,
&c. take their goods, and possesse
their land?

C. He did: but this permission or precept, was not injust, but rather just: for, those nations having forfeited unto God, both goods and lives, by their idolatrie, murders, thefts, and the like: God made th' *Israelites* executioners of his justice, as he had made them pos-
b Deu. 3. 21. 22. & 12. 35. 36. sessors of the *Ægyptians* forfeited jewels and garments, b commanding, they should borrow them, and as *Lord Paramont* of the world giving them leave, yea precepts, to keep them.

773. F. *Well said: for, this may serve my turn, to prove all usurie injust: for, the Jews destroying not wholly those nations, God gave them leave, to lend them upon usurie; a punishment as bad (as some say) as murder.*

C. As

C. As bad, Father? Then thoſe ſtrangers were compell'd by the *Jews*, and whether they wanted, or no, to borrow their goods upon uſurie, which yet we cannot find: and th' uſurie muſt be ſo great, that they muſt groan under it, not able to ſubſiſt, but forſt to lead a life, as wretched and fearfull as death: but this can not be prov'd; nay rather I conceive, they borrowd for their advantage, and not for meer neceſſity: ſith Gods Law did oblige the *Jews*, to lend freely to poor ſtrangers. And this word ſtrangers incites me, to aske you a queſtion.

774. F. *Let me hear it?*

C. How do you know, that by ſtrangers, thoſe nations only were meant, whom the *Jews* had right to deſtroy? For, Gods Word doth not expreſs it.

775. F. *I can not find, it doth: nay rather the Iſraelites were* a *commanded to deſtroy them, and not to lend them their money.* a Deu. 7. 2.

C. Why then do you beleeve ſuch thing, as is not grounded on Gods Word?

Word? Yea ſo believe, that you give that perſon for loſt, who lendeth upon uſurie.

776. F. *Becauſe it is the common opinion of our Divines, and th' old conceit of a Father, who bids us exact uſurie of him, whom we may kill without offence: and teaches, that where we have right of warr, there we have right of uſurie.*

C. Tis ſo: but neither Divines nor Fathers (for ſo you call Fathers, the Theologues or Divines of the primitive Church) ſhould in matters of religion, juſtice, or honeſtie, [a] force anie thing on us, but what they can prove by Gods word, the fitteſt [b] rule of all theſe three, religion, juſtice, honeſtie.

[a] Prov. 30. 6. Gal. 1 8. 9.
[b] Pſal. 19. 7. &c. Iſa. 8. 20.

And yet this gloſe is both printed and preacht, as verie orthodox, and moſt neceſſarie to ſalvation: when everie rationall man may well perceive, that by ſtrangers, all bordering nations to the *Jews* were included: for, I conceive, they might lend upon uſurie [a] to the *Ammonites, Moabites, Edomites, Tyrians, Sidonians, Syrians, Arabians, Egyptians*, and others, on whom they

[a] Deu. 15 6.

they had no pow'r of life and death, as being without the precincts of that Country, God gave the *Iews*, and yet with whom they might deal and trafique.

777 F. *Thou haſt won me in this: ſo that I ſee, that conceit and gloſe of ſtrangers is not ſo true, as old; nor ſo orthodox, as common: but here's another objection: that the Iſraelites might not lend upon uſurie to their brethren, that is, perſons of their nation and religion.*

C. I have partly anſwered this 769, and ſixt member: and here I adde, that take that place in [a]*Exodus*, after what tranſlation you wil; you muſt conceive with me, that uſurie is forbid only towards the poore, to whom we muſt both [b] lend freely, and give charitably: for, one tranſlation hath:

[a] 22. 25.

[b] Deut. 15. 7. &c.

If thou lend money to my people, that is, to the poore with thee, &c. Another,

If thou lend money to anie of my people, that is poore by thee, &c. And the third,

If thou lend money to my poore people,

people, &c.

778. F. *I might thus conceive it with thee, but that other places of the holie Scripture are so full against usurers; that it seemes, both their goods are curs'd, and their soules damn'd.*

C. Then you make a strange thing of God, to permit usurie, yet damn the usurer.

Truly the Scripture doth much inveigh 'gainst usurie, but tis such usurie, as is contrarie to Gods Law, taken upon the poore, or rais'd so hie, that the borrower can make no gaine of our money: or if he doth, yet we find wayes to molest him, whereas in love we should studie, to do him anie good office; and much rejoyce, when by our help he lives at ease.

David, Ieremie, & others spoke unto those, who knew the fundamental Law concerning usurie, in Exod. 22, 25.

779. F. *The best meane to help him to thee, is to* [a] *lend him freely, or* [b] *give bountifully.*

[a] Deu. 15. 7. &c. Luk. 6. 35.
[b] Psa. 112. 5. Mat. 5. 42.

C. And so will I, if I can spare my goods: if not, I will look to my self, ere

I take care of another.

780. F. *But Uſurie is Injurie.*

C. Tis a good rime to injurie; but good rimes often want reaſon and ſence. How is it Injurie, when at my friends requeſt, I lend him that, which may help him, to increaſe his eſtate, buy good bargaines, ſtock his grounds, build a faire houſe, keep a rich ſhop, or marie ſome of his children?

If you ſay, it is injurie, becauſe his want forces him to borrow; I anſwer you, that he may want preſent money, yet have a fair eſtate: or that, if through povertie he borrowes; then Ile lend him freely, as much as I can give, in caſe he be not able, to pay what I ſhal lend: for as [a]*Davids* good man muſt ſhew favour and lend: ſo he muſt guide all his affaires with diſcretion.

[a] Pſa. 112. 5.

781. F. *But Uſurie is a Deceit to our neighbour, and Miſerie unto our ſelves.*

C. Tis a deceit, if I deal with a foole, who ſhall deceive himſelfe and me, in not uſing wiſely, or loſing my money: or if in my bargaines and bonds, I put a knaviſh condition, to oblige

oblige my debtor, against his knowledge and consent, to hard and injust things: for if these things be done to his knowledge, and with a kind of forced will, as morgages of lands, and pawnes taken to be redeem'd upon a day expreſt, elſe they are loſt; with other ways, which undo manie men: 'tis more oppreſſion then deceit: for, whoſoever lends muſt have this intention and affection, that the borrowers have ſome profit and pleaſure of his goods, what ere they be.

If he wants theſe, and lets out his money, as I have ſaid in the 3. firſt members of my 767. anſwer, chiefly in the 2, and 3. then the Country-proverb may be true,

Who puts money to Uſurie,
Shal have it home with Miſerie.

For, God will never bleſſe the trees of crueltie & oppreſſion, but makes their fruits bitter, and the [a] oppreſſor moſt wretched.

[a] Pro. 22. 16.

782. F. *It is well ſaid: for, God hates thoſe hard hearts, and Chriſt commands to lend, hoping for nothing again.*

Luk. 6. 35.

C. And

C. And ſo doth he: but read on, and you'le find, he commends us mercie, and mercie preſuppoſes miſerie. Upon which grounds I ſay, 'tis to the poor, although our enemie, that we muſt lend freely. Chriſt came not to deſtroy, but to fulfil the Moral Law: and therefore we ſhould ſee, whether his precepts of lending and giving be not the ſame, he gave firſt to the Jews, by *Moſes* his ſervant.

783. *I think, the tranſlators of our Bible were of thy opinion: for, when Chriſt cõmands in* Matthew *a to give to him, who asks, and not to turn away from him, who will borrow: they Wiſely conſidering, that one place of the Scripture doth expound another; ſend us in their marginal note to* Deut. 15.7,8,9. *where mention is made only of the poor, to whom I ſay with thee, we muſt both lend freely, and give charitably.* a 5.42.

C. We muſt, Father: yet our charitie muſt be wiſe, our affection *b* and all affairs guided by diſcretion: elſe our mercie towards the poor may be crueltie to our ſelves, wives, children b Pſa.112.5

and

c 2 Cor. 8. 13. and ſeavants, c whom we ſhal burthen, to eaſe other men.

784. F. *How my deare Heart?*

C. In giving and lending ſo much to common beggers & needie neighbours, whom our known charitie and facilitie ſhall make bold, to crave dailie of us, that nothing ſhall remaine, for the preſent maintenance of our familie, and future proviſion for our wives and children. And now have you anie more religious objections, out of the word of God?

785. F. *I can now remember no more.*

C. Then give me leave, to object in my turne, as reaſon ſhall dictate.

786. F. *Thou haſt my leave. Begin.*

C. I have no houſe, nor land, to live upon, but my eſtate is in money. My queſtion is,

Whether this money be not a gift of God, as well as land or houſe?

787. F. *No doubt, it is, if lawfully gotten.*

C. Then may I not live upon my money, I meane, by the profit, it yeelds, as I ſhould live upon the increaſe of my land? For, I know no reaſon

reaſon, my money ſhould not maintaine me, as well as houſe or land: For to ſay, my land is the worſe, being let out, and that my money is not ſo: I think, the land is ſtill the ſame, if it be well manur'd: and for the aſſurance, I may loſe my money much ſooner then my land: For, money is light, and the ground heavie; ſo that my man may carie my money into remote Countreys, but can not do ſo with my field. I ask you then again: May I not live by my money?

788. F. *Thou maiſt, yet not in putting it to Vſurie.*

C. How then?

789. F. *In buying Land, Cattle or Wares, which ſhall maintaine thee well.*

C. When I have bought ſuch things, I live by them, not by money. But ſuppoſe, I have not money enough, to buy ſuch things, or I want skill, health, ſtrength, or time, to plow my ground, look to my cattle, ſell my wares, what ſhall I doe with my money?

790. F. *Lend it to ſome dealer, or*

ſhall then relieve the rich. And is this right, Father? Can reaſon approve this?

793. F. *Very hardly, my Child.*

C. Nay, it can not at all. Therefore Sir, give me leave, to conclude and profeſſe, that unles you have other places of Scripture, to condemne uſurie, and more ſolid anſwers to my reaſonable objections, I doe and ſhall eſteeme ſome Uſurie lawfull, yea to perſons of our nation, kindred and religion: beſeeching God, ſo to inſpire my mind, that I never take black for white, vice for vertue, evill for good.

794. F. *Thy Pray'r is likewi[se] mine; and I doe here proteſt, that I defend not uſurie, in oppoſition to other who condemne it altogether, unles it b[e] in the behalfe of children, fooles a[nd] impotent perſons, who yet have no m[ore] warrant for't, then anie other men: b[ut] becauſe I thinke it lawfull, if it be n[ot] abus'd. Both my dutie and deſire a[re] to ſhew thee all the wayes, of tru[th] and honeſtie; what thou ought[est] to b[e]lieve and doe. Then God forbid,*

ſhould lead thee into error, and permit thee what is vicious.

Yet, if in this, or anie other places of this long Catechiſme, my ignorance doth croſſe my great obligations and ſincere affections, in teaching thee anie thing, oppoſit to Gods truth the doctrine of his Church, the lawes of the Kingdome, the honeſtie of a rationall man, the puritie of a Chriſtian: let the mercifull God forgive; and wiſe, learned, good men mend it, if ever they ſee it.

C. Amen Father: yea let the *a* onlie-wiſe God preſerve you and me from error, or if alreadie we are in, recall us thence, and *b* reveale unto us the ſecrets of his will, about the meanes of our eternall Salvation.

a Iud. 25.

b Mat. 11. 25.

795. F. *How devoutly and wiſely my Child prayes! Gods bleſſing light on thee, that thou endſt as thou haſt begun.*

C. My heartie thankes return'd to God and you: to God, for his moſt gracious aſſiſtance; and to you, for your curteous praiſe and godlie

c 2 Cor. 8. 13. and ſeavants, c whom we ſhal burthen, to eaſe other men.

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790. F. *Lend it to ſome dealer, or*

ſhop-keeper, to have that part in his gaines and loſſes, to which the money ſhall amount.

C. Then my money was not giv'n me, to be us'd at my diſcretion, but as that man ſhall liſt. But what, if he hath no more wit then I, in buing and ſelling? What if he makes injuſt gaines upon my money, in which I ſhall have ſhare? Shall that money have a *a* bleſſing? What if he deals falſely with me; breaking to defraud me, or ſaying, he loſt, when he gain'd? Then the money, the Lords goodnes had given me, ſhall be another mans, by my folie.

a Prov. 28. 8.

And if you ſay, I may likewiſe loſe it, in putting it to Uſurie: I anſwer you, I have then ſuch ſecurities, as the ſhop-keeper will not give: neither then depend I wholly upon anie mans honeſtie.

791. F. *Then truſt thy coine with ſome Merchant at ſea.*

C. He may be no better, then the dealer by land, and the danger is greater there, then here.

Beſides, I may live ſo farre from the

the Sea, that my journeyes to the neereſt haven ſhall be ſo troubleſome, dangerous and chargeable; that they ſhall require more then the profit of my money.

Againe, the returne of the ſhips may be ſo incertaine and tedious, that I can not ſpare my money ſo long. For all theſe conſiderations, being afraid to put it out, according to your directions: I will keep it by me.

792. F. *That is as bad as Uſurie.*

C. Do you ſay ſo? Then Uſurie's not verie bad. Find me that in the Word of God: that 'tis a ſin, to keep money by me, unles my poore nighbour wants it. Then I muſt keep nothing, but what I or my nighbour uſe: no more roomes in my houſe, no more garments in my wardrobe, no more corne in my barnes, then is daily neceſſarie. Then, if God ſends me a diſeaſe, a deare yeare, ſome occaſions of extraordinarie charge: I, who might help others, had I wiſely kept what God gave, muſt be reliev'd by them; and ſo the poore

ſhall then relieve the rich. And is this right, Father? Can reaſon approve this?

793. F. *Very hardly, my Child.*

C. Nay, it can not at all. Therefore Sir, give me leave, to conclude and profeſſe, that unles you have other places of Scripture, to condemne uſurie, and more ſolid anſwers to my reaſonable objections, I doe and ſhall eſteeme ſome Uſurie lawfull, yea to perſons of our nation, kindred and religion: beſeeching God, ſo to inſpire my mind, that I never take black for white, vice for vertue, evill for good.

794. F. *Thy Pray'r is likewiſe mine; and I doe here proteſt, that I defend not uſurie, in oppoſition to others who condemne it altogether, unles it be in the behalfe of children, fooles and impotent perſons, who yet have no more warrant for't, then anie other men: but becauſe I thinke it lawfull, if it be not abus'd. Both my dutie and deſires are, to ſhew thee all the wayes, of truth and honeſtie; what thou ought ſt to believe and doe. Then God forbid, I*

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ſhould lead thee into error, and permit thee what is vicious.

Yet, if in this, or anie other places of this long Catechiſme, my ignorance doth croſſe my great obligations and ſincere affections, in teaching thee anie thing, oppoſit to Gods truth the doctrine of his Church, the lawes of the Kingdome, the honeſtie of a rationall man, the puritie of a Chriſtian: let the mercifull God forgive; and wiſe, learned, good men mend it, if ever they ſee it.

C. Amen Father: yea let the *a* onlie-wiſe God preſerve you and me from error, or if alreadie we are in, recall us thence, and *b* reveale unto us the ſecrets of his will, about the meanes of our eternall Salvation.

a Iud. 25.

b Mat. 11. 25.

795. F. *How devoutly and wiſely my Child prayes! Gods bleſſing light on thee, that thou endſt as thou haſt begun.*

C. My heartie thankes return'd to God and you: to God, for his moſt gracious aſſiſtance; and to you, for your curteous praiſe and godlie

9. Com. Exod. 20. 16.

pray'r, I begin the ninth Commandement, which prohibits all injustice, concerning my nighbours good Name.

796. F. *Specifie me this injustice: that is, shew me in particular, how wee may wrong our brother in his fame.*

C. We may doe it in Words and Deeds.

797. F. *Why not likewise in Thoughts?*

C. 'Cause I reserve the transgressions of the Lords lawes, concerning my nighbour, in Thoughts and Affections, to the tenth Commandement, as to their proper place.

798. F. *It is well done: then tell me, by what words we sin against this Commandement.*

a Deut. 19. 16. &c. Mat. 26. 59. &c. Act. 25. 7.

C. First, by *a* publick accusations and testimonies of our brother, before the Magistrate or anie Superiors, giving them, either with, or without an oath, false informations of his words or actions, by whichhe loses, or may lose, his life, goods or reputation.

2. In

2. In giving *b* ſentence, or verdict, againſt him, when *c* we know him guiltleſſe; or for him, being then guiltie: corrupting the witneſſes; receiving the teſtimonie of fooles, children, malicious and perjur'd perſons: or not hearing *d* fully and patiently what he or his can juſtly ſay for his juſtification. I ſay fully and patiently: for, manie by haſt and impatience, put a poore man out of his tale and wits, and ſo terrifie him, that he can not maintaine his innocence.

b Deut. 1. 16, 17.
c Pro. 17. 15.
d Pro. 18. 17.

3. In *e* pleading ſo 'gainſt his knowne innocence and right; that in judgement he's over-come, and injuſtly condemnd.

e Pro. 31. 9

799. F. *Then what are they, by whoſe meanes he's ſo overcome?*

C. Whether they be Judges, Lawyers, Witneſſes, Jurie-men, they are murderers, and ſin againſt the ſixt Commandement, if he loſes his life, or is puniſht in his bodie: theeves, if his loſſes be in goods: and detractors, if he ſuffers in his reputation.

800. F. *Is then Detraction here forbid?*

C. Doubtles it is: for ſo we indeavour to make our neighbour infamous by an envious deniall of that good, he hath; which is Detraction it ſelfe: or by a malicious *b* imputation or report of that ill, he hath not: and this is Calumnie.

b Gen. 39. 14. Pſal. 35. 11 Mat 11. 18, 19.

801. F. *What more is forbid here?*

C. *a* Falſe, raſh or uncharitable interpretations & cenſures of what he does or ſpeaks, *b* injurious words caſt upon him, in preſence or abſence, as Thief, Knave, Rogue, Fool, Whore or the like: divelliſh *c* curſes, & wiſhes againſt him: doubtfull ſpeeches of him, by which we manifeſt that we ſuſpect his honeſtie, and to make others miſtruſt him, without anie juſt cauſe: *d* evill ſpeeches of him: needleſſe publications of his vices, not to have them reform'd, but to procure him ſhame, and get him an ill name: *e* churliſh deniall of commendations, when we may praiſe him without ſin, and his eaſe, preferment or innocence ſhall require it: *f* perfidious revelations

a Mat. 7. 1.

b Mat. 5. 22.

c Iob 31. 30

d Iam 4. 11

e Pro. 31. 9

f Pro. 20. 19

tions of his ſecrets, by which he receives loſſe, or fals into diſgrace: or on the contrarie, *g* vicious ſilence, concealing his wicked deſignes, blaſphemous or traiterous words, and damnable actions, to the great diſhonor of God, and the prejudice of others, againſt whoſe good we beare a falſe witneſſe, being deceiv'd by him, through our ſilence or praiſe.

g Lev. 24. 11 Deut. 13.

802. F. *Sith 'tis forbid to beare before others falſe witnes of a man: may we beare it before the man himſelfe, in making him beleeve falſe things, either of God, his neighbour or himſelfe?*

C. We muſt never be ſo impious, uncharitable, baſe: For, to give him *a* falſe opinions of God and of his Religion, is great impietie, againſt the Deitie, crueltie unto the poore man, and damnation to the teacher.

a 2 Pet. 2. 1 2.

2. Then to make him conceive ſo ill of his neighbour, that he ſhall not love him, but perhaps hate, vexe, hurt, kill him, as *b* tale-bearers ſtudie to make us do, is both uncharitable and baſe: and theſe tellers are ſuch, that *c* God hates them as his enemies, and the

b Levit. 19 16.

c Pro. 6. 19 & 18. 8. & 26. 20 Ezek. 22 9

the Devill loves as his friends, & as to ſuch, keeps warme places in hell.

3. 'Tis likewiſe againſt charitie, to make a man beleeve of himſelfe what he's not, or not believe what he's: and the manner to do this, is moſt baſe.

803. F. *How is this done?*

C. By flatterie, the bewrayer of a baſe mind, the *a* food of vice, the nurs of ſin, the poiſon of vertue, the murderer of grace: For, by it we perſwade *b* our friend, (if yet a friend, whom ſo we hate, that we *c* damne him) that his *d* uglie vices are faire vertues; and that he is in heavens narrow way, when he gallops in hells broad road.

a Pro. 7. 21

b Pro. 27. 14.

c Pro. 29 5. & 26. 28

d Ezek. 13 22.

804. F. *Are there ſuch fooliſh, mad, blind men, who will judge of their ſoules eſtate, by another mans relation, and not by their own examination?*

C. There are too manie, deare Father, who for want of ſolid reaſon, and by too much love of themſelves, beleeve, cheriſh, *a* entertaine thoſe, who flatter them: yea wanting ſuch baſe men, become *b* flatterers to themſelves.

a Iſa. 30. 10

b Pſal. 36. 2

805. F.

805. F. *Why doſt thou call the flatterer baſe?*

C. Becauſe for his own ends, yea baſe, unworthie ends; for a *a* poore meale, or ſome caſt ſuit: at the beſt, for *b* ſome preferment, office, living, *c* hope of favor, or feare of hate, loſſe or diſgrace, he ſooths others to damnation; in which he waits on them: For certainly, th'eternall curſe of God is upon the flatterer, to *d* cut off his flattering lips and double heart; unles he mends, forſaking his baſe trade, and truly grieving for the harme, he hath done his neighbour, by his fawning, ſoft, killing tongue; when his words ſhould have been ſharp and healing.

a Rom. 16. 18

b Iud. 16

c Acts 12. 22.

d Pſal. 12. 2, 3.

And let him not onely forſake his trade, and grieve: but likewiſe endeavour, to ſtop the breaches, he hath made: in confeſſing both his faults, and the truth, when by his falſe reports he hath deceiv'd anie perſon.

806. F. *I like this well: for, I ſee, thou haſt fully ſhew'd, how we offend our neighbours Name by Words. It reſts now, thou tellſt me, how it is wrong'd by Deeds.* C. Then

C. Then I ſay, it is ſo, by a ſcornfull behaviour towards him, ſhunning his companie, not regarding what he does or ſayes: denying him this, or that place, or taking away his Office: for th[illegible] other men judge (if they eſteem us wiſe) we have ſome cauſe to miſtruſt him, and know ſomething of him, for which we contemn him.

807. *F. Muſt we then forbeare ſuch cariage, as bewrayes our ill opinion concerning our neighbour?*

C. Wee muſt truly, unleſs it be juſt and needfull: that is, the partie be ſuch, as is not fit to *a* frequent honeſt companies, or be truſted with good affaires: for then we muſt ſhun him, or deale with him ſo warily, that he deceive us not, or infect us with his vicious manners, or erroneous opinions. Yet ere we forſake him, we muſt trie all the means we can, to recall him, from his ill wayes, and convert him to God and godlines.

a 1 Cor. 5. 11.

808. F. *This I likewiſe approve: but I wonder, thou haſt ſpoken nothing of Lies.*

C. I kept them for this place: becauſe

becauſe I would not ſpeak of a Lie, by the way, and in three lines, as manie Chatechiſers doe: for, it is ſuch publick and reigning ſin, *a* ſuch ſoon learnt vice, that it muſt be fully condemn'd and rooted out; elſe it ſhall live, and grow againe. *a* Pſal. 58. 3.

809. F. *But how canſt thou doe this? for, it is a hard taske.*

C. It is ſo, I confeſſe: yet if I prove, that Lies are great ſins before God, Deceit to our neighbour, Infamie to our Name, Damnation to our ſelves: he muſt be a mad man, or reprobat perſon, who ſhall perſiſt in lies.

810. F. *Then prove all this, my Love: that Truth be juſtify'd by one of her children.*

C. That Lies are great ſins before God, is apparent by his Prohibition, Averſion and Judgements.

811. F. *Wher's his Prohibition?*

C. In theſe three paſſages.

You ſhall not deale falſly, neither lie one to another. Levit. 19. 11.

Put away lying, and ſpeak everie man truth with his neighbour. Eph. 4. 25

Lie

Col.3.9

812. F. *How canſt thou ſhew Gods Averſion and hate of Lies?*

C. Both by his Nature & Scripture: for, being a *a* true God, yea *b* truth it ſelf: Lies and Liers are ſo oppoſite unto him, that his Word ſaith *c* he hates a lying tongue. *d* Lying lips are abominable to him: and calls *e* tellers of Lies, rulers by them, and delighters in them, an wonderfull and horrible thing, committed in the Land.

a Ier.10.10
b Ioh. 14.6
c Pro.6.16 17
d Pro.12. 22.
e Ier.5. 30, 31

813. F. *What are Gods Judgements on Liers?*

C. Deſtruction, Damnation: for, *a* God ſhall deſtroy the Lier: *b* ſhut him out of his great citie, and *c* give him his part in the lake of fire and brimſtone.

a Pſal.5. 6. Prov.19.9 Hoſ.4.2,3:
b Rev.21 27
c Rev. 21.8

814. F *In fear of theſe judgements, & obedience unto Gods Law, Ile neither Lie againſt, nor unto my neighbour: but I may lie for him.*

C How can you lie for him? if you muſt never lie to him? if you ſpeak falſe in anie mans behalf: you muſt ſpeak thus to another, and I have

have ſhew'd, this is forbid, 811.

815. F. *Well, let it be forbid: yet it can be no great matter, to lie, to ſave my neighbours goods or life, or keep him from ſome fearfull ſin.*

C. Is it no great matter, to *a* loſe your ſoul, to ſave your neighbours goods or life? Or is it juſt (think you) to hinder ſin by ſin, yea another mans by yours? This muſt be done upon pretext of Charitie, which ſhould begin at home. *a* Mat. 16. 26.

Beſides, you know what S. *Paul* ſaith, *b* Charitie rejoyces not in injuſtice, or iniquitie; but delights in the truth. *b* 1 Cor. 13 6.

816. F. *I beleeve this: but wilt thou ſay, that a Lie is Iniquitie?*

C. I ſay, it is, and verie hie. For, when *David* had ſaid, *a* God hates all workers of iniquitie: he addes, that *b* he ſhall deſtroy the Liers. As if (ſaith *Auguſtine*) there were ſome iniquitie, which the Lord hates, yet whoſe workers he deſtroyes not: whereas he hates Liers ſo much, that he will deſtroy them: *a* yea God abhorres the bloudy and deceitful man. *a* Pſal. 5. 5. *b* Verſ. 6. *a* Pſal. 5. 5, 6.

And

And marke this Deceitfull.

817. F. *Why Child?*

C. Becauſe Father, it confirmes what I ſay, (809) that Lies are Deceits unto our nighbour: and ſo the Lier is a Deceiver.

818. F. *Of whom?*

C. Of God and his Nighbour: of God in his truſt, of his Nighbour in his expectation.

819. F. *What is thy meaning here?*

C. That God hath truſted man with tongue, to be the hearts interpreter: and he deceives that truſt, when the *a* tongue ſpeakes contrarie to the mind.

a Pſa.50. 19

Then our Nighbour expects to know our conceits by our words; but he's deceiv'd by the Lier: for, he intends one thing, and utters another, becauſe he hath a *b* double heart and a *c* deceitfull tongue.

b Pſa.12.2
c Pſa.120.2

820. F. *This might move me: but there is a Proverb, that the deceit is then lawfull when the deceiv'd perſon receives benefit by't. If then* I *deceive him, in telling him a lie, to his owne good: for example, to convert him to God,*

God, is not ſuch fine deceit lawfull, and ſuch lie juſt?

C. You have brought a favorable exemple: for, if anie lies could bee juſt and lawfulll, it ſhould, muſt be that lie, which tends to Gods glorie, in the ſalvation of a ſoule: but *a* will you ſpeake wickedly for God, and talke deceitfully for him? Will you teach truths with lies? Will you lead a man to heaven, by the high way of hell? And will you convert him to God, with thoſe things, which withdraw from God? If you undertake this, you muſt deale with a ſillie man, who ſhall not diſcover your lie: elſe you ſhall not perſuade him what you ſay, if he findes you once in a lie; for then farewell your credit with the wiſe. *a* Iob. 13. 7

821. F. *Why Love?*

C. Becauſe they'le not truſt you againe: you are infamous in their eyes. They looke on you, as on a gull, a meere cheater, to whoſe words, yea oathes, they

Col.3.9 Lie not one unto another.

812. F. *How canſt thou ſhew Gods Averſion and hate of Lies?*

C. Both by his Nature & Scripture: for, being a *a* true God, yea *b* truth it ſelf: Lies and Liers are ſo oppoſite unto him, that his Word ſaith *c* he hates a lying tongue. *d* Lying lips are abominable to him: and calls *e* tellers of Lies, rulers by them, and delighters in them, an wonderfull and horrible thing, committed in the Land.

a Ier.10.10
b Ioh. 14.6
c Pro.6.16 17
d Pro.12. 22.
e Ier.5.30, 31

813. F. *What are Gods Judgements on Liers?*

C. Deſtruction, Damnation: for, *a* God ſhall deſtroy the Lier: *b* ſhut him out of his great citie, and *c* give him his part in the lake of fire and brimſtone.

a Pſal.5. 6. Prov 19.9 Hoſ.4.2,3:
b Rev.21 27
c Rev. 21.8

814. F *In fear of theſe judgements, & obedience unto Gods Law, Ile neither Lie againſt, nor unto my neighbour: but I may lie for him.*

C How can you lie for him? if you muſt never lie to him? if you ſpeak falſe in anie mans behalf: you muſt ſpeak thus to another, and I have

have ſhew'd, this is forbid, 811.

815. F. *Well, let it be forbid: yet it can be no great matter, to lie, to ſave my neighbours goods or life, or keep him from ſome fearfull ſin.*

C. Is it no great matter, to *a* loſe your ſoul, to ſave your neighbours goods or life? Or is it juſt (think you) to hinder ſin by ſin, yea another mans by yours? This muſt be done upon pretext of Charitie, which ſhould begin at home. *a* Mat. 16. 26.

Beſides, you know what S. *Paul* ſaith, *b* Charitie rejoyces not in injuſtice, or iniquitie; but delights in the truth. *b* 1 Cor. 13 6.

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b Pſa. 12. 2
c Pſa. 120. 2

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& can

can give no faith: for, they know well, that the patrons of lies will eaſily ſwallow a falſe oath, and ſo (as I have ſaid 809) you get infamie to your name.

822. F. *Thou haſt perſuaded me, with Gods helpe then, and for his ſake I'le make conſcience of the leſt lie, upon what pretext ſoever.*

a Prov. 21. 6 1. *I will not lie,* a *to increaſe my eſtate, and leave my children better means, for though the bread of deceit may ſeem ſweet: yet afterwards my mouth ſhould be fill'd* b *with gravell.*

b Prov. 20. 17. 2. *I will not lie, to maintaine my reputation: for thus I ſhould loſe it, ſith it conſiſts in wiſdome, honeſtie and generoſitie: and lies ſhould ſhew, I am a foole, a faithles man, a cowardlie perſon.*

3. *I will not lie, for the preſervation of other mens rights, goods, lives, nor of mine owne: for, theſe ought not to be preſer'vd by ſin, ſince the leſt ſin ſhould be the greateſt loſſe.*

4. *I will not lie, to preſerve my chaſtitie:*

chaſtitie: for, if I loſe it by meer force, without conſent to luſt, I loſe nothing, but receive a great injurie. That ſin ſhould be another mans, but the lie mine.

5. *I will not lie, to ſave my neighbours ſoul: for thus I might damne mine.* Rev. 21. 8.

6. *I will not lie to advance Gods glorie, knowing, ſuch lies are injurious to him, to whom I ought to pleaſe in everie thing, and for whoſe ſake chiefly I will forbeare all lies and other ſins.* Iob 13. 7.

C. All theſe are verie true, and ſo I may well ſay,

Wretched are they, who have more lies in their mouths, then ſmall wares in their ſhops: tell twentie lies for a pennie, to get ſomething more then they ſhould, and ſo loſe a ſoule for a toy.

Wretched are they, who ſave a whipping or a blow, a chiding or ſhame, by a lie, which they make their refuge, hiding themſelves under falſhood, which yet can not deliver them from eter- Iſa. 28. 15.

nall torments and infamie.

Wretched are they, who ſo naturally delight in lies: that as *Pilat*, they know not, what is truth: but, as the Devill their father, when they ſpeak lies, they ſpeake as of their owne.

Ioh 18. 38
Ioh.8.44

Damned are they, who deviſe lies, to doe miſchiefe to their brother, oppreſſe the poore, rob the rich, ſlander the juſt, juſtifie the wicked, and ſlay the innocent.

Pſa.38. 12.& 62.3 4

823. F. *Wretched, damned are theſe. But what ſaiſt thou of them, who lie in jeſt, and (as they call) tell merrie lies.*

C. If they ſpeake ſo, that their words or actions (for, obſerve here, that we may lie by ſignes) ſhew, that what they ſay is a lie, not a truth; a tale, not a ſtorie, J can not eſteeme them liers: for, they intend not to deceive, and make us take falſhood for truth, or eſteeme true things falſe: which is the aime of a lier, and the end of all lies.

824. F.

824. F. *Yet we may tell ſome lies, without this intention, yea without ſin.*

C. Then we muſt take thoſe lies for truth; beleeving, or at leſt eſteeming, the thing is as we ſay, 'cauſe we conceive, or heare it ſo. But as we ſhould be ſo honeſt, as not to lie, that is, ſpeak againſt our knowledge: ſo wee ſhould bee ſo wiſe, as to tell no lies, upon bare report; but ſhould well examine, whether the thing be true or falſe, before we relate it.

And wee ſhould bee likewiſe ſo pure, and deſirous of Chriſtian perfection; that, we ſhould forbeare merrie lies, if not as lies, yet as vaine words. Mat. 12. 36

825. F. *The Lord make us thus honeſt, wiſe and pure. But what think'ſt thou of fables, parables, ſimilitudes, riddles, ironies, metaphores and other figurative ſpeeches?*

C. J thinke, they are no lies: for although they ſeeme ſuch, yet

being understood, they are most true in the thing, they do signifie; and this must be observ'd.

826. F. *Why?*

C. Because the Word of God, the book of truth, hath manie such expressions, which being taken without their intended signification, should seem meer lies; as that Christ is a *a* Rocke, a *b* Doore, *c* Vine and the like, and that the *d* Rich Man saw *Lazarus* in *Abrahams* bosome, spoke to him, beg'd water: and that the *e* Trees went forth, to annoint a King over them, and spoke to the Olive, Vine and Bramble: or that *f Baal* was God, but asleep or busie.

a 1 Cor. 10.4
b Ioh. 10.7
c Ioh. 15.1.
d Luk. 16. 23. &c.
e Iudg. 9. 8. &c.
f 1 kin. 18. 27.

827. F. *This is a good observation: for, manie men reading those things, and not wisely considering, some truth is taught by them, some instruction given, and some light hid under those clouds, might admit grosse conceits of that Divine and most excellent Book. Clear then (I pray thee) some places, by which*

lies

lies may ſeeme authoris'd.

C. There are no ſuch places, Father.

828. F. *Yet we find in it manie lies, if not rewarded (for, thou haſt ſhew'd the contrarie* 737*) yet not reprov'd.*

C. And ſo, manie murders, adulteries, blaſphemies, oathes and Idolatries are oft ſet down without reproofe, their cenſure being left to them, who knew what the Law ſaid of them. Turn back, I pray, to the ſecond member or part of my 625. Anſwer: for, my adviſe there may ſerve here.

829. F. *It ſhall not ſerve: for, here we have, not ſinfull men, who daily erre, and whoſe actions muſt be then wiſely examin'd to ſhun the ill and imitate the good, but Chriſt himſelfe, whoſe life (as thou haſt truly ſaid* 717.*) gives light and pow'r to his doctrine.* 3 Ioh. 11.

C. What, good Father, what have you Chriſt here for? And what words or actions of his can you find

find to defend a lie; and make the true and juſt God a lier.

830. F. *I would not ſeeke, I could not find ſuch words or actions in my God; for, ſuch ſearch ſhould be blaſphemous; and it is impoſſible, that the true God ſhould lie: for, I confeſſe, my Lord is* a *true, yea* b *truth it ſelf: my Lord is* c *juſt, yea juſtice it ſelfe.*

a Ioh.7.18
b 14.6.
c Mat.27 24

C. What mean you then?

831. F. *That there are ſome words and actions of Chriſt, which lying, impudent, deſperat and blaſphemous wretches alleadge ſometimes, to juſtifie their lies; and I will object ſome of them, that thou maiſt cleare thoſe places, and ſo* a *God be juſtify'd in his words, and may overcome when he's judg'd.*

a Rom. 3 4.

C. Your intention is good. Therefore to prove God true, and thoſe villans liers, tell me briefely (I beſeech you) what words and actions of Chriſt they alleadge.

832. F. *One ſpeech and one action may ſerve for all.*

The

The ſpeech was concerning Laza- Ioh.11.34.
rus: *Where have you laid him?*

The action was before the two Diſciples going to Emmaus.

He made a ſhew, to goe far- Luk.24.28
ther.

What ſaiſt thou of the firſt?

C. That all Priſcillianiſts and other ſuch teachers of lies, can not make this ſpeech one: for, Chriſt ſaid not, that he knew not the place, but onely asked, where he was. And queſtions (I thinke) are not lies, but may be made, for ſome good ends.

833 F. *But he knew it: and therefore this queſtion was at leſt a diſſimulation.*

C. Suppoſe, that it was ſo: yet truth conceal'd, without expreſſion of falſhood, is no lie: yea I ſay more, it is no ſin, unles Gods glorie, our Neighbours good or our owne require its manifeſtation.

834. F. *Why doſt thou ſay, it is no ſin?*

C. Be-

C. Becauſe we are not oblig'd, to reveale all truthes to all men, and *a* at all times: but muſt wiſely conſider, what truth is fit for ſuch man, and what for ſuch time; concealing that, which might doe harme to us or anie man, when Juſtice approves our ſilence. So *Abraham* ſaid, *b Sara* was his Siſter, which was no lie; and conceal'd, that ſhee was his wife, which was a truth, not fit or ſafe (as he thought) to be then reveal'd.

a Eccl. 3. 7

b Gen. 20. 12

Beſides, either Chriſt as man knew not the place; or as God would not ſeeme to know't, for ſome good ſignification.

835. F. *That ſignification, my faire Child.*

C. That he, who knowes all things, ſeemes not to know ſinners, repreſented by *Lazarus*, *a* already ſtinking in the grave. And ſo God askt, where *Adam* was after his ſin. And ſo *David* in his diſtres ſaid, that *c* he was caſt out of the Lords ſight: that is, he

a Ioh. 11 39

b Gen 3. 9

c Pſa. 31. 22

hee felt not Gods favors and his gracious preſence.

836. F. *Succinctly and ſweetly ſpoken, by the helpe of an old Father.*

C. I borrow that of him, or part of that, which I conceive, he had of God: and likewiſe part of the expoſition of Chriſts action in faining to goe beyond *Emmaus*.

837. F. *What ſaith Auſtin of it.*

C. That by this diſſimulation, Chriſt ſignify'd, that he had a longer journey, muſt goe farre beyond *Emmaus*, aſcend aboue the Moone, and thoſe hie, bright and glorious Orbes

838. F. *I like well his conceit.*

C. I hope, you'le likewiſe approve mine, that Chriſt made not onely a ſhew, but would have gone farther, or back from them, had they not ſweetly *a* conſtraind him, to ſtay longer with them: for if his talkes with them, had not *b* kindled their affections to him, and made them deſire his longer preſence, he would (I thinke) have gone ſooner, yea unknowne unto them.

a Luk. 24 29

b Luk. 24. 32.

And what he did then once, he doth

doth now oft, makes (as it were) a ſhew to leave us to our ſelves, and refuſes to grant our prairs: that with greater ardor wee beg his gracious countenance, and conſtraine him by our fervent and frequent ſolicitations, to give us what our hearts deſire, his graces and bleſſings.

a Ioh. 21 17

And though Chriſt *a* knowes all things: yet he inwardly by his ſpirit, and outwardly by his holie word queſtions us, to make us tell him our own tales: that ſo we know better our own affaires, our want of him, our affections to him: for thus we ſee, *b* he askt thoſe Diſciples, what was their communication: that he might take an occaſion, *c* to inſtruct them in things, which concerned himſelfe, and by the knowledge, he gave them, to *d* make their hearts burne in their breaſts, and by the aſſurance of his Reſurrection, diſperſe all the ſad thoughts, they had of his paſſion: for, then *e* they knew, that this good traveller was Chriſt their Lord and hope, newly ris'n from the grave.

b Luk. 24 17

c V. 27

d V. 32

e V. 31

839. F. *I approve thy conceit, and by it ſee, that though we may learn much in other mens writings; yet it is good to liſten, as* David, *to what God ſpeakes in us: for* [a] *his hand being not ſhortned, but ſtill* [b] *gracious,* [c] *helpfull unto them, who* [d] *fear him, and willing to* [e] *be found of them, who with humble, devout and whole hearts ſeek him timely: he gives his elect fair notions, excellent* [g] *lights, and high knowledge, both of himſelfe and of thoſe things, they want, for their perfection here; as I thank him, he doth give thee: for* [h] *from him, my faire Child, from him the father of lights*, thou muſt confeſſe, thou haſt theſe new lights or conceits, yea all the good things, thou enjoy'ſt.*

a Iſa 59.1.
b Pſa. 116. 5.
c Pſ. 145 9.
d Pſ 33.18
e Iſa. 55.6
f Deut. 4. 29
g Eph 5. 14.
h Jam. 1.17

* I love theſe divine lights, and to pleaſe ſome will call them new, in reſpect of men, who never ſaw them; yet I beleeve, they muſt be old, in regard of their *origine*, the written Word of God; whoſe myſteries are reveal'd to the Saints, who muſt beware to take their enthuſiaſmes or fooliſh conceptions of their corrupt nature in ſtead of the Scripture.

Deut. 4.2. Iſa. 8.20. Gal. 1. 8.

C. I confeſſe this, moſt dear Father; giving my God the praiſe of all my

goods, ſpiritual, corporal and temporal: praying him to add what I want, to know him as I ought, love him with all my heart, ſerve him with all my ſtrength and skill: and that where
z Luk. 24. 16. z he ſhal hold my eyes, that I may not ſometimes know him, in the apprehenſion of all thoſe places of his Word, which concerne not my ſalvation: yet, it pleaſe him, to give me ſo much light, as to admire what I ſhall not conceive, ever free from groſſe thoughts of him, and ill affections towards him.

840. F. *Thy prayer is ſo juſt, that I hope, the Lord ſhall grant it. In*
a Jer. 31. 3 *confidence therefore of his* a *eternall affection, and continuall aſſiſtance,*
10. Com. *undertake the tenth and laſt Commandement.*

C. It regards thoſe ill thoughts and affections, I laſt ſpoke of, yet not of, nor to God; but concerning our like,
Exo. 20. 17 our neighbour and brother, yea all men in the world.

841. F. *What is commanded us in it?*

C. You ſhould aske, what's forbid: for, it is negative.

842. F.

842. F. *I know, it is: but it is true (as thou haſt ſaid 588.) that Injunctions muſt be underſtood by Prohibitions, and theſe by thoſe. 'Tis then certain, that this Commandement is not only negative, but alſo affirmative.*

C. I acknowledge, it is: yet I will ſay nothing of the affirmative duties of this, as I have not done of the laſt four, at leaſt, of the two laſt.

843. F. *Give a reaſon for it.*

C. Becauſe I have ſet them generally, in ſpeaking of our love to our neighbour 638 and the following.

And beſides this, as we may judge of things by their contraries: ſo we may ſee what we ought to do, by that, we muſt not do: and on the contrarie, what we ought to forbear, by that, we muſt practiſe.

For this reaſon, I ſpeak not of thoſe things, by which we break the 5. Precept: for if anie man askes, what we muſt not doe to fathers, mothers, *&c.* I ſhall anſwer: we muſt forbear the contrarie to all thoſe things, by which I ſay, we muſt honour, ſerve, obey them. *Anſ.* 660. *&c.*

And let the 507, concerning the firſt Commandement be thus taken by all, eſteeming thoſe things unlawfull, which appear oppoſit to the duties expreſt in it.

844. F. *Thy two reaſons ſatisfie me: but if anie ſhould aske, why thou haſt not applied to thy ſelfe the Commandements of the ſecond Table, but onely the ſeventh: what anſwer wilt thou give?*

C. This Sr. they ſpeak of my neighbour, not of my ſelfe: if yet they extend themſelves unto me, you have ſhew'd me 655. how I muſt love my ſoul, bodie, fame and eſtate: and moreover, I will beware to do that to my ſelfe, which I muſt not doe to others: for, that muſt be eſteem'd unlawfull to my ſelfe, which is ſo towards my neighbour.

845. F. *It muſt be eſteem'd ſo, and upon this anſwer, I excuſe thee, from telling me, what is here commanded, expecting to heare what's forbid.*

a Mat 7.1
b Lev. 19. 17.

C. All a injuſt thoughts of our neighbour, and b ill affections towards him.

846. F. *I thought, theſe Thoughts and Affections were without the reach of the Law.* C. Yes

C. Yes, if you meane mens lawes: for as long as theſe things are kept ſecret, our lawes can not judge them. They muſt breake forth by ſpeech or action, elſe they are free from mens condemnation. But God being a *a* Spirit, and his law *b* ſpiritual; the whole man is *c* ſubject to it, and *d* judg'd by it.

a Joh. 4. 23. *b* Rom. 7. 14. *c* Levit. 19 17. Mat. 7. 1. 2. *d* Mat. 5. 28. Rom. 2. 16.

Therefore we ſhould live warily, *e* ſetting a watch upon our thoughts, ruling our affections, weighing our words, and examining our actions: that (as much as we can) we avoid the leſt ſin, either in us, or in others: for, we are often made guiltie of another mans ſin.

e Pſa. 102. 7. Prov. 4 23.

847. F. *Declare me the manner.*

C. By a ſecret deſire, he doe this ill, forbear that good: by *a* inticing him to ill things, and diſſuading him from the good: by commanding and forcing him, by words, hard uſage, feare, which compell him to take ill courſes: by tempting him too much; jearing him fooliſhly; vexing him without cauſe; for which his anger riſes, and ſo he quarrels, fights and ſwears: by helping, *b* countenancing, protecting him

a Pro. 1. 11 & 7. 18.

b Rom. 1. 32. Rev. 2 14, 15.

him in his ill deſignes and actions: by ill examples, *c* counſels or importunitie: by *d* conſent, approbation *e* and commendation: by *f* want of due reproofe, good inſtructions, charitable admonitions, juſt and neceſſary corrections.

c Mark 6. 24.
d Acts 22. 20.
e Iſa. 5. 20.
f 1 Sam. 3. 13.

By all theſe and ſuch wayes, we make the ſins of others ours: and though mens lawes either diſcerne not theſe, or puniſh us not for them: yet all ſuch things are knowne to God, the holie Law-giver, and condemn'd by his Law, which being *f* pure, *g* requires all puritie, even in th' inward parts of man.

f Pſa. 12 6
g Pſa. 51. 6

848. F. *It requires it: therefore tell me in what this puritie conſiſts.*

C. In Thoughts and Affections: but how pure theſe muſt be towards God, is (I conceive) fully declar'd, in the expoſition of the foure firſt Commandements: and how they muſt be towards our neighbour ſhall not be here expreſt, but by the rule of contraries: for, that is already done in part 636. *&c.* and I purpoſe to ſhew you now, not how pure they muſt be, but how impure they muſt not be.

849. F. *Then*

849. F. *Then do this ſpeedily, and manifeſt thoſe thoughts and affections, we muſt neither admit, nor entertain, concerning our neighbour.*

C. Light, ſuſpicious, angrie, odious, envious and covetous: for, we muſt not [a] ſleight him; nor [b] ſuſpect or judge him raſhly; nor be [c] angrie with him without cauſe; nor [d] wiſh him injuſt harme; we muſt never [e] hate his perſon, nor [f] envie him, [g] being ſad at his proſperitie, griev'd at his preferment, vext for his perfections, and [h] joyfull at his fall, delighted by his miſerie, comforted by his afflictions: and finally, we muſt not [i] injuſtly covet anie thing, which be his.

a 1 Theſ. 4. 8.
b Mat. 7. 1 Jam. 4. 11.
c Mat. 5. 22.
d Iob 31. 30
e Levit. 19. 17.
f 1 Pet. 2. 1
g Pſa. 33. 1
h Iob 31. 29
i Hab. 2 9

850. F. *As What?*

C. As his life, becauſe we hate, or fear him: his wife, to defile her: his offices, honors, ſervants, houſes and goods; to enjoy them, to his dammage or griefe.

851. F. *Can we not then deſire another mans offices, goods or ſervants?*

C. I conceive, we may lawfully, if our deſire be well ord'red: that is, if we deſire ſuch things, without his

diſhonor or loſs; he being willing, either to give in charitie, or courteſie; or to exchange for other things; or to ſell for money: and we intending and performing, either gratitude, for the gift; or truth, in the exchange; or juſtice, in the full payment.

852. F. *Then Luſt or Concupiſcence is no ſin.*

C. Not ſuch as this, and of theſe goods, offices, or ſervants.

853. F. *What then?*

C. Diſorderlie and injuſt Luſt.

854. F. *Diſorderlie? In what?*

C. In the manner, wanting theſe conditions in the owner and us 851.

855. F. *And in what things is it Injuſt?*

C. In the matter, being a thing he cannot lawfully give, or ſell; nor we honeſtly aske, receive or buy: as, his neceſſarie maintenance, reputation, wife, life: after which we can never luſt, without ſpirituall theft, [a] adulterie, or murder.

[a] Mat. 5. 28.

856. F. *I ſee by thy anſwers, thou go'ſt between two opinions: one, that Concupiſcence is alwayes a ſin: and the other, that 'tis no ſin, without*

ſome

ſome delight or conſent.

C. Excuſe me good Father, I am not neuter in this point: for, I thinke, they mean not by their Concupiſcence, a luſt or deſire of another mans goods, which may be with, or without ſin, as I have ſaid: nor a naturall appetite of food, garments, and other needfull things; which may be likewiſe good or ill, in the intention or meaſure: but generally, the thoughts and affections of man, ás they are oppoſite to Gods lawes and reaſon.

857. F. *Then tell me, What is ſaid of them.*

C. That ſhould be too tedious: for, thoſe men are prolixe, and too ſubtill in their diſputations. Therefore if you will give me leave, I ſhall only tell you my opinion of both theſe thoughts and affections.

858. F. *Tell it, I pray.*

C. Our thoughts may proceed from three things, from God, the Devill, and our ſelves.

859. F. *What are the firſt?*

C. True notions, holie motions, divine inſpirations, which being admitted by us, produce godlie deſires, religious

religious affections: but rejected, make us guiltie.

860. F. *What the ſecond?*

C. Falſe lights, ſlie ſuggeſtions, evill and deviliſh tentations, which being repell'd, are a tryall of our vertue, and a proofe of our ſtrength in grace: but admitted, breed wicked intentions, blaſphemous or erroneous opinions injuſt deſignes; and ſo are ſins in us.

861. F. *And what the third?*

C. That deſire, I ſpeak of 851,856. ſometimes good, ſometimes ill: or that [a] naturall reluctancie or oppoſition unto the lawes of God, and the rules of reaſon, even in the regenerat: which [b] proceeding from an ill tree, our corrupt and perverſe nature, is alwayes as ill fruit, as the Lord himſelf ſaid, [c] that the imagination of mans heart is evill from his youth.

[a] Rom, 7. 23. 25. Gal. 5. 17.

[b] Mat, 7. 18

[c] Gen. 8. 21

862. F. *The Lord ſaid that: but was it not, when all fleſh had corrupted her way, meaning only the wicked and faithles?*

C. It was not at ſuch time, nor had God (as I can perceive) ſuch meaning then: for, when the Lord ſaid

ſaid that, all the wicked were drown'd, and thoſe eight perſons onely left, [a] who had found favor before God. [a] Gen. 6. 8

863. F. *I remember, that was then ſaid of man in generall,* [a] Noah *the juſt being living: but what is this Concupiſcence, which is alwayes a ſin?* [a] Gen 6. 9

C. An averſion from God and good, and propenſion to ill, which ſince *Adam* did fall, is ſo inherent unto our nature; that the regenerate, the holieſt men, and [b] Gods children, ſuch as *Paul* was, groan under it, complain of it. [b] Rom. 7. 14 &c.

864. F. *Why my good Child?*

C. Becauſe although [a] their inward man delights much in Gods Law: (and ſo mark here, they are holie; for, wicked perſons have no ſuch delight; but rather thinke, will, act and ſpeak, in oppoſition to Gods Law, which they hate and abhorre:) yet they ſee [b] another law in their members, rebelling againſt the law of their minds, and leading them captive unto the law of ſin, which is in their members: and therefore [c] wiſh to be diſſolv'd, that ſo [a] Rom 7. 22. [b] Rom. 7. 23. [c] Rom. 7. 24. Phil. 1. 23

ſo they may be free from ſin: for as
d Rom. 6 6 long as they live, their fleſh (that is,
e 1 Cor. 2. 14. the d old, e naturall, f carnall and unre-
f Rom. 7. 14 generate whole man) fights againſt
g Eph. 4. 24. the Spirit, the g new, h ſpirituall and
h 1 Cor. 2 15. regenerate man.

865. F. *This is moſt ſtrange, that man ſhould fight againſt himſelfe.*

C. No morall man may thinke it ſtrange: for as in him, paſſion ſtrives 'gainſt reaſon: ſo in the ſpirituall, corruption fights 'gainſt regeneration, and ſin will reſiſt grace: for, the corrupt man, (like a ſwine) wallowes in all ſenſuall delights; whereas the ſpirituall and renew'd ſoule, ſtops the ſloweſt motions to ill, oppoſes the leſt ſin; ſuch as an idle thought or word, a litle delight in beautie, if it be like to beget luſt: how much more thoſe groſſe things, call'd reſolutions to ſin, delights in it, wicked deſignes, injuſt actions, blaſphemies, perjuries or injuries?

866. F. *Why is this man ſo careful in thoſe litle things?*

C. Becauſe Gods Law prohibits them, and that though they ſeem ſmall;

yet

yet they ſhould grow ſo faſt, that they might be too ſtrong for him, and make him ſpend whole yeares, in rooting that up with both hands, which at firſt two fingers might pluck. With *David* [a] he ſeekes God with his whole heart, & that betimes, and [b] ſweares to keep the Lords righteous judgements.

[a] Pſa. 63. 1

[b] Pſa. 119. 106.

867. F. *Doth he ſweare ſo? Then this is a raſh oath or vow: for, thou haſt ſaid, We can never fulfill the Law* 499.

C. Though we [can] not, yet we may ſweare to fulfill it, becauſe 'tis our dutie. We are alwayes oblig'd to it, and ſo muſt be willing and reſolv'd to keep it: ſo that our tranſgreſſions be never [a] voluntarie, but much repugnant to our will.

[a] Rom. 7. 19.

868. F. *Well ſaid, my Heart. But how can this agree with the juſt God, to give us lawes, we can not keep?*

C. It agrees verie well: for, he doth require but his due, but right and equitie.

869. F. *But he requires things impoſſible, and no man is oblig'd to impoſſibilities.*

C. The

C. The impoſſibilitie of the law is as its imperfection: 'tis not in the law, but in us, [a] who are weak: for, the law it ſelfe is [b] holie, juſt, good and perfect: and (concerning it's impoſſibility) [c] the Lords judgements are ſweet, [d] his yoak eaſie, his burden light; all theſe agreeable to [e] mans nature, before *Adam* did corrupt it, through his free election and moſt voluntarie follie: ſo that it is our fault, that that honie is ſo bitter to our palates, that yoake ſo hard about our necks, and that burden ſo heavie upon our ſhoulders; that although all men muſt, yet no man can bear it.

[a] Rom. 8. 3 Gal. 3 21. Heb, 7. 18, 19.
[b] Pſa. 19. 7 Rom. 7. 12
[c] Pſa. 19. 9, 10.
[d] Mat. 11. 30.
[e] Rom. 7. 22.

870. F. *What then? All men are loſt: for,* [a] *curſed is everie one, who continues not in all things, which are writ in the booke of the Law, to do them.*

[a] Deut. 27 26. Gal. 3 10. Jam, 2 10.

C. This curſe is true: yet all men are not loſt, for the tranſgreſſion of the Law: but manie 'ſcape the curſe.

871. F. *How?*

C. By forſaking the Law, and
2 Caſting its curſe upon another.

872. F. *A verie ſtrange anſwer.*

C. Verie

C. Verie ſtrange, and yet verie true: for, who deſires his ſalvation, muſt firſt forſake the Law: that is, though he keep it with all his heart, skill, ſtrength, making conſcience of the leſt ſin: yet he muſt not relie on the workes of the Law, his pureſt affections, or his greateſt vertues, [a] knowing, a man is not juſtified by them.

[a] Gal. 2. 16.

And on the contrarie, when he ſees, he keepes not the law, he muſt wiſely caſt off its curſe, and lay it upon another.

873. F. *On whom may We lawfully lay that curſe?*

C. On him, [a] who is willing and able to bear it, Chriſt Jeſus our ſuretie; who hath both done and endured for us, that is, for our good and [a] in our ſteed, what we did owe, yet could not pay to Gods juſtice; and ſo hath fully redeem'd us from the curſe of the Law.

[a] Gal. 3. 13.

[a] Rom. 5. 19. 2 Cor. 5. 21 Phil. 3. 9. 1 Pet. 1. 24

874. F. *O the ſweet concluſion of theſe holie Precepts! for without more queſtions about the Law of God, I remember, thou haſt taught me* 500. *how to make Chriſts righteouſ-*

nes

nes ours: and now I ſee, the Law Was given them, Who can not keep
it, [a] *to lead them for refuge and helpe*
to Chriſt, [b] *Who being the end of the*
Law, for righteouſnes, unto everie
man Who believes, thou doſt Wiſely
end it by him.

a Gal. 3. 24.
b Rom 10 4.

C. You ſee this, as it is, Father; and God grant, all men ſee it ſo: for, this ſtrong faith in Chriſt [c] is a gift of Gods grace, as well as [d] the deſire, to keep his holie Law.

c Phil. 1. 29. Heb. 12 2.
d Phil. 2. 13.

875. F. *Both theſe and* [a] *all other good things proceed from God: and ſo 'tis in my Child Wiſdome and charitie, to require of him for all men, the knowledge of the meanes of their eternall ſalvation.*

a Jam. 1. 17.

And becauſe Prayers are a part of our ſervice to God, ſpeake (I pray thee) ſomething of them, and tell me What Pray'r is.

C. [a] A Sacrifice to God, [b] the Scourge of the Devill, the Light of the Soule, the Comfort of the Heart, the Food of the Hungrie, [c] the Medicine of the Sicke, the Riches of the Poor.

a Heb. 13. 15.
b Mat. 17. 21.
c Iam. 5. 14.

876. F. *Theſe are th' effects, not the*

the ſubſtance of Pray'r. Yea all actions of religion may receive ſuch definition, or rather commendation: for, they have ſuch effects, yet not by their merit, as of a work well done, or of a pray'r devoutly made, but by Gods grace, and by vertue of a his promiſe. I expect now from thee ſuch Definition or limit, as include Pray'r only, ſhewing me, that it is ſuch thing, as nothing is the ſame.

a Mat. 7. 7 Mat. 11. 24.

C. Then I muſt ſay.

Religious Prayer is an Invocation of him, who knowes both what we *a* wiſh and *b* ſay; and *c* is able to grant our ſuits.

a Pſa. 139. 1.
b Pſal. 63. 2.
c Eph. 3. 20

877. F. *By the knowledge of our deſires & words, and the power to grant our ſuits, I perceive, thou mak'ſt God alone the object, to which we muſt direct them: and theſe wiſhes & words declare, that there's a Mental & Vocall Prayer: the firſt inward, and the ſecond outward: that of the heart, this of the tongue.*

C. You conceive all theſe things aright: it is then needles to tell you what's the mentall and vocall Pray'r: how they may be both together,

or the first without the second; but not this without the other.

878. F. *'Tis not needles, my Child: for, suppose, I know these, yet being good, thou maist tell them without offence; yea repeat them to my delight. Then let me have thy opinion of them, and shew me the conditions of a Pray'r: and in a word, teach me to pray.*

C. Ile do my best: but first (because I will do things fully) I must prepare your heart to pray; that is, teach you all things, which should precede a pray'r, to make it good and effectual.

879. F. *Do this, my prettie Heart: and the Lord touch thy lips, with a coale from his own altar.*

C. These three, loving Father, must be the Preparations to your Devotions: Good Life, Meditation, Fasting.

880. F. *How a good Life? I mean, how may this Life be good?*

C. [a] In conforming it to Gods Law, as much as lies in us; not willingly omitting or committing what God commands or forbids us.

[a] Deut. 4. 1, 2. Rom. 12. 1, 2.

881. F. *And why is this Good Life required*

requir'd? To give Worth or merit to our prayers?

C. No Sir; for, neither good life, nor holie prayers can be meritorious in themſelves, but in reſpect of Gods gracious promiſe, to accept and hear ſuch.

882. F. *In What reſpect then is good life requir'd?*

C. [a] As a confirmation of faith, [b] teſtimonie of love, wings to carrie our prayers up: for, even blind men [c] know, that God hears not ſinners; that is, regards not thoſe, who delight and continue in ſin: but that, if anie man be a right worſhipper of God, and does his will, him doth he hear: for, [d] his eyes are on the righteous, and his eares open to their crie, readie to [e] grant and [f] fulfill their deſire. But [g] that mans prayr is an abomination, who turnes away his ear, from hearing the Lords law, regards not what God ſaith in him, to him: in him, by good inſpirations; to him, by the holie Scripture, godly bookes, learned Miniſters, honeſt men.

[a] Jam. 2. 18
[b] Joh. 14. 15.
[c] Joh. 9 31
[d] Pſa. 34. 15.
[e] Prov. 10. 24.
[f] Pſa. 145. 19.
[g] Prov. 28 9.

883. F. *Sith Good Life is requir'd to make our prayers effectuall, What*

helpe canſt thou give me, to lead it ſuch, as may pleaſe God?

C. I will give you but one, and that's Meditation.

884. F. *Meditation? Thou haſt made it one of thepreparations to pray* 879. *and now thou giv'ſt it me, as a helpe to a godlie Life.*

C. I give it you for both: for, it may ſerve for both.

885. F. *Then ſhew me how.*

C. Meditation for a good life may
b Deu. 22. 29. be about *a* that thing, God wiſhes, we ſhould conſider, and the wiſe King likewiſe.

886. F. *What thing?*

C. Our end; not death (as I conceive) for, that is not our end, but a paſſage unto an end.

887. F. *What then?*

Mat. 25. 34. 41. *C.* Heaven or Hell, where without end, we ſhall enjoy pleaſures, or feel griefes and torments.

Iſa. 33. 14. Then thinke upon the griefes and paines, your ſoul and bodie may for ever endure in hell, as the wages of ſin; and you ſhall be afraid to ſin.

Luk 12. 32. Thinke likewiſe on thoſe celeſtiall joyes, and eternall Kingdome, God hath

hath prepard for his elect: and you'le indeavour to live ſo, that you may enter them. Mat. 25. 21.

Yet do better: Conſider neither heav'n nor hell, pleaſures nor paines, joyes nor ſorrowes: but only have this thought, to forbear ſin, and practiſe all vertue.

My God, my loving, gracious God forbids me this, commands me that: then I will ſuffer thouſand deaths, before I diſpleaſe him; and I will *a* forſake all the world, that I may *b* cleave to him alone. *a* Luk 14. 33. *b* Deut. 10. 20.

888. F. *Moſt generous reſolutions and filiall conſiderations; to ſerve God meerly for himſelfe, without reſpect of his rewards or puniſhments, but becauſe he's our God, our wiſe Maker, merciful Redeemer, and loving Comforter. And now my Child, how is Meditation a helpe to Pray'r?*

C. In that by it we ſee our ſtate or condition, which being good or ill, we then ſearch the cauſes of both: and finding, that the firſt proceeds from Gods mercie, and the ſecond from ſin: then we are mov'd, to thank God for his love, and pray him againſt ſin, and

the woful effects of it.

889. F. *Shew me this in particular.*

C. I'le ſhew it in many, at leaſt, in five. And 'cauſe my ſoul is my chief part, and ſhould be my darling; I'le tell you in few words, I muſt firſt meditate; whether ſhe be fidel or infidel, wiſe or fooliſh, vertuous or vicious. If I find her in the firſt ſtate, I thanke
Dan. 2. 23. my God for his favors, and beg his aſſiſtance, for greater perfection.

890. F. *But if ſhe be in the ſecond, faithles, fooliſh, vicious.*

Pſa. 51. 3, 4, 5. *C.* Then I humbly confeſs my ſins, deſire pardon for them, and ſtrength
Pſ. 51. 2. 10 'gainſt them, crying with good *David*; O God, waſh me throughly from my iniquities: cleanſe me from all my ſins, and create in me a clean heart.

891. F. *I ſee in this, thy Prayer is the fruit of thy Meditation, which as a fertil mother doth bring forth ſuch devotions and ejaculations, ſhort and fervent prayers, upon anie conceit.**

* See my Meditations.

C. 'Tis ſo Father, as I'le ſhew you again concerning my Bodie: for, if in my Meditation, I find it chaſt, ſober and ſubject to the Soul; and beſides
Luk. 17. 16 this, in health and ſtrength: then my God

God hath my thankes, and prayers for continuation.

892. F. *And if thou findſt it otherwiſe, rebellious to thy mind, luſting againſt the Spirit, and withall weake, ſick or wounded.*

C. Then this ſight makes me pray 'gainſt the luſt of the fleſh, and corruption of my nature; deſire the gift of chaſtitie and ſobrietie, and beg wiſdome to know, and grace to take thoſe helpes, by which it be kept under the Spirit, and may recover *a* health and *b* ſtrength, which I know, are Gods gifts.

a Deut. 32 39.
b 1 Chro. 29. 12.

893. F. *And what doſt thou concerning thy Eſtate?*

C. The verie ſame. I conſider whether it be proſperous or adverſe: and if the firſt, I thanke the Lord for it, craving of him frugalitie, ſtill to manage it well; and liberalitie, to do my poor neighbours pleaſures with it.

894. F. *If the ſecond.*

C. I pray God to give me patience, or better meanes, preſerving me from prodigalitie, knaviſh dealers, too great loſſes, and theeviſh hands.

895. F. *All theſe concern thy ſelf:*

and I will know how thou doſt meditate and Pray, concerning other men in generall.

C. Thus ſir, for example. I conſider how is the Church of God, and how the common wealth. If the Church be both faithfull and holie, and the State glorious, potent and quiet: I render thanks to God, the [a] bridegroom and head of the firſt, and the [b] ruler of the ſecond, for his bleſſing to both, whoſe continuation I do crave

[a] Eph. 5. 23.
[b] Pſal. 47. 7.

896. F. *But if the Church be falne from part of her firſt faith, or love, and corrupt in manners: and the State be oppreſt, poor, and decay'd.*

Rev. 2. 4

C. Then I mourn for the ſins and errors of the firſt, and th'afflictions of the ſecond: try to mend my ſelf and others, by repentance in me, and good counſels, examples, aſſiſtance to them: and withall cry to God for mercie, favor, help.

Dan. 9. 3. & 10. 2. 3.

897. F. *Thou art in this a right ſon of the Church, in thus pitying thy mother; and good Commonwealth-man, in grieving & praying, for the miſeries of the Land. But what doſt thou concerning thy neighbour in particular?*

C. As

C. As concerning my ſelf: for, I conſider him, in his ſpiritual, corporall, and worldlie, condition: and as I find him well or ill, I thank or pray.

And thus in five particulars, I have ſhewd my Father, how our meditations help verie much our Devotions.

898. F. *Thou haſt truly, my wittie Child, and I thank thee for it. But vvhat helps hath meditation?*

C. It is well askt: therefore I ſay, Reading, Hearing, are her two helps.

899. F. *Thou anſwer'ſt as well as I aske: ſith without theſe, there's no meditation: for how can we often think on that thing, we never read, nor heard? As death enters at the windores, that is, through the outward ſenſes: ſo life goes in that vvay, chiefly through the eares; for, faith comes by hearing.* Rom. 10. 17.

C. Indeed faith and knowledge are convey'd to the ſoul, by the ſenſes, chiefly through the eyes and eares. We muſt then be much deſirous to read and hear: yet judicious in reading and hearing.

900. F. *Why Judicious?*

C. Leaſt by credulity in beleeving every ſpirit, we receive apparances 1 Joh. 4. 1. for

for realities, ſhadows for ſubſtances, poiſon for food, falſhood for truth; as *b* our firſt Mother did.

b Gen. 3. 6

901. F. *And how ſhall we be Judicious?*

C. In examining well what we ſhall read or hear: whether it be conforme to our reaſon, *a* agreeable to Religion, grounded on Truth, convenient or neceſſarie for our delight, profit; and fit for our capacitie.

a Act 17. 11

902. F. *Succinct and prettie rules, in reading mens books, and hearing their words: but muſt not be follow'd concerning* [a] *the holie Scripture, which is* [b] *the Word of God,* [c] *true in all things,* [d] *the principles and rules of religion; never againſt, although ſometimes above reaſon: a* [e] *book neceſſarie to our delight, profit and ſalvation, and ſo fit to be our chief and dailie ſtudie: as* [f] *the touchſtone to trie all other bookes, Councels, Conſtitutions of Church or State, and Traditions of men.*

a Rom. 1. 2
b Joh. 10. 35
c 2 Sam. 7 28. Joh. 17. 17.
d Deut. 4. 2 Iſa. 8. 20. Prov. 3. 6. Acts 17. 2.
e Joh. 5, 39 2 Tim. 3. 15 16.
f Iſa. 8. 20. Act. 17. 2. 11.

C. I grant all this, yet ſome of my rules are likewiſe for it: for we muſt examine, not the

Gentle Reader. Having made this whole book without quo-

the infallible truth, but the ſence of it: what's the meaning of this, the end of that, the extenſion of this other: if this be fit for my capacitie and vocation, or the knowledge of that needfull for my preſent comfort, or future ſalvation. And in this ſearch, our judgements muſt be exercis'd, by humble, devout & ſerious meditation, frequent and fervent pray'rs, wiſe diſtinction of proper and figurative ſpeeches; diligent obſervation of the times, cauſes, perſons, circumſtances, antecedents and conſequents

quotations of Scripture, except ſome few, I was reſolv'd to print it without them; yet to pleaſe ſome perſons, who did diſlike my Confeſſion, becauſe it wanted quotations; I have (untill this place) taken ſuch pains, to prove my doctrines by Scripture, that I find my ſelfe almoſt ſpent. Excuſe then, I pray thee, if I am not ſo full of citations, from this place to the end, as I am from the beginning. I had rather compoſe manie bookes, then quote one, eſteeming citations great interruptions and impediments in the conception and compoſition. Beſides, I ſuppoſe, I could prove by Antiquitie and Scripture, that quotations are not ſo neceſſarie, as ſome men imagine. If thou beeſt one of theſe, cenſure me as thou wouldſt

wouldſt be judg'd, and beleeve not, that *I* will teach thee falſe doctrine, becauſe *I* ſhew thee not ſcripture, for everie thing, *I* ſay. Excuſe my head, and condemne not my heart. My will is good, but my memorie weak, and my braines ſubject to great paines.

ſequents: and laſtly, by a judicious compariſon of termes, cleer with th' obſcure, and of like with their like, with a fit reference to their analogie, or conformity to faith & good manners, bewaring of *Origens* error, who corrupted all the letter of the Scripture by his allegories.

903. F. *When the judgement hath plaid his honeſt part, in diſcerning good from ill things, in mens writings, ſpeeches, Sermons: and finding the meaning of the holie Scripture, with its utilitie, neceſſitie and aptitude to our abilitie: what muſt follow?*

C. Affection to the good, and averſion from ill Doctrines.

Pſa. 119. 140.
1 Tim. 6. 3
Heb. 6. 5.

904. F. *Theſe ill doctrines muſt be onely referred to mens inventions; for, the Word of God hath none ſuch.*

C. None ſuch in truth: for, what is there not underſtood, or conceiv'd not neceſſarie, muſt not be ſcornefully re-

rejected; but humbly left for them, who may underſtand it; beſeeching God, to give us that ſober knowledge of the myſteries of his Kingdome, which he requires in his children, the future citizens of that glorious Citie, he hath built by his pow'r, for th'honor of his Majeſtie, and for the place of their felicitie.

905. F. *What muſt We doe with thoſe places, We underſtand?*

C. Lay them cloſe in our hearts: ſome, as motives to godlines; others, as diſſuaſions from vice: this, for the inſtruction of my ſelfe and others; and that, for correction: this, to comfort an humble heart; that, to terrifie a proud mind: this as a ſword, to make a wound: and that as a ſalve, to cure it.

906. F. *This is a good Way to profit, in reading or hearing Gods Word.*

C. You may uſe the ſame means, to turne mens words & writings to your owne profit, if they be ſuch, as I have ſaid, conforme unto reaſon, agreeable to religion, grounded on truth, &c. 901.

907. F. *If not: What ſhall I doe With them?*

C. Some

C. Some books and diſcourſes are wholly naught, corrupting faith and good manners. Keepe not, touch not the firſt, being knowne ſuch. Hearke not to the ſecond, but let the wind diſperſe thoſe words, which are lighter then it: and avoid the teller or preacher of all ſuch: leaſt he infect your heart, with his vicious, erroneous doctrine.

908. F. *But ſome are like a garden, or orchard, containing ſweet and ſtinking flow'rs, wholſome and dangerous herbes and fruits.*

C. By the rules of reaſon, truth, religion, you'l find their difference. Make a noſe-gay of the ſweet flowrs, a ſavory broath of the good hearbs; and let th' others fade on the ſtalks. Feed on the wholſome fruits, and let th' others rot on the trees, or fall on the earth, for pigs meat, thoſe unclean ſwines, wicked perſons, whodelight in ſuch things.

909. F. *This is a wiſe advice, concerning the qualitie of books and diſcourſes: but for the quantitie of reading and hearing, what ſhall I do, to find the golden mean?*

C. Do you know, how to eate and

and drink, as well as what? that is, do you know the quantitie, as well as the qualitie of the meat?

910. F. *Diſcretion teaches that.*

C. And ſo it may teach you, how much you muſt both read and hear,

911. *F. This (I confeſſe) diſcretion may teach me: yet child, let me learn it of thee.*

C. Of me, Father? with a moſt willing heart. Then hear and mark, that knowledge is the food of the Soul, as meat and drink the nutriment of the bodie. As then you take theſe by meaſure; not leſſe, then you need, both for ſtrength and growth; nor more, then you can well digeſt: ſo you muſt ſeek knowledge. Too little reading and hearing ſhall ſtarve your ſoul: and by too much ſhe ſhall ſurfet. Too much learning may make one mad; and for that *Paul* adviſes us, to be wiſe to ſobrietie. Rom. 12 3 *old tranſlation.*

912. F. *I receive his advice, and by that, thou haſt ſaid, to take meat and drink by meaſure, I will put thee upon Faſting, one of thy Pray'rs preparations. Tell me then what it is, its Ends, Conditions and Effects.*

C. Faſting

C. Faſting is an abſtinence from all meats and drinks, for a time.

913. F. *For what Ends, Love?*

C. To tame our fleſh; [a] to teſtifie our ſorrow and humiliation for ſin; and ſo [b] to divert Gods judgements, or [c] procure his bleſſings; [d] to make us more nimble and fervent in all duties of piety, [e] and ſtrong againſt Satan: for ſuch muſt be the Ends, or objects of our Faſt, which in its conditions muſt be Voluntarie, Religious, Diſcreet, Corporall and Spirituall.

a Lev. 16. 29. Neh. 9. 1.
b 1 King. 21. 27. Joel 1. 15. &c. Jonah 3. 5.
c 2 Sam. 12. 16. Eſth. 4. 1. 16, 17. Act. 14 23
d Mat. 6. 2 Luk. 2 37.
e Mat. 17. 21.

914. F. *Shew me briefly all this.*

C. Firſt, it muſt be Voluntarie, moſt willingly undertaken, and not compel'd by want of meat.

2. Religious, for thoſe Ends, I have ſaid; not for healths or frugalities ſake; not to provoke our appetite; [a] not to counterfeit godlines.

a Mat. 6. 16

3. Diſcreet, in reſpect of the Time and Length.

915. F. *How Diſcreet, in reſpect of Time?*

C. In that it be not kept on dayes of publike joyes; for, that's proud ſingularitie, to faſt, when others feaſt, their feaſt being lawfull: nor when

our fleſh is weak; for, it is cruelty to adde afflictions to the afflicted.

916. F. *How diſcreet in reſpect of Length?*

C. In that it be not continu'd beyond the ſtrength of our nature, dulling the mind, and almoſt conſuming the fleſh: for we muſt faſt, watch, pray, to tame, not to deſtroy nature. We muſt uſe the fleſh in ſuch ſort, that ſhe be fit to ſerve the ſoul: not keeping her too fat, ſtrong, and luſty; leaſt ſhe kicks and throws down the Spirit: nor too lean and craſie, leaſt ſhe fals under him, not able to help her rider, in his pious functions, and laborious journyes.

917. F. *This ſhould not be 'gainſt Diſcretion onely, but likewiſe againſt charitie: for, we muſt love our fleſh, in giving her all neceſſary ſuſtenance: and whether this be neceſſary, or that ſuperfluous, true diſcretion muſt judge. And now tell me in what things doth conſiſt the Corporall Faſting.* Eph. 5. 29.

C. Not onely in abſtinence of meat and drink, but alſo in a voluntary privation [a] of all ſenſuall delights, as, conjugall ſports, pleaſant muſique, [a] Joel 2. 16 1 Cor. 7. 5.

curious ſights, merrie talkes, all delicate objects, yea rich garments, fine trimmings, and full ſleep. And adde to theſe, all ſinfull words, injuſt actions, occaſions of offence: which at all times we muſt forbear, but chiefly on the dayes of our Humiliation.

918. F. *How muſt We Faſt Spiritually? for I conceive, that without this, the Corporall is not conſiderable.*

C. In baniſhing all merry thoughts, and entertaining ſad conceits of our unworthineſs, ingratitude, diſobedience, all kinds of ſin: in humbling our ſouls before God, acknowledging our tranſgreſſions, ſubmitting our ſelves unto his juſtice, yet withall imploring his infinit mercie: [a] in deteſting our corrupt affections, wicked deſigns, injuſt actions and evill words: and finally, [b] in conforming our wills to his, thinking, affecting, doing and ſpeaking, what we know is pleaſant to him. If in few words you'le hear or read, how to faſt well, go to *Iſay* 58. and to *Zachar.* 7.

[a] Job 42 6

[b] Joel 2. 12,13.

919. F. *Well, I have been with them; and I ſee, thou haſt the ſubſtance*

ſtance of that Faſt, they command, except ſome duties towards men.

C. What are thoſe duties, good Father?

920. F. *Releaſe, Reliefe.*

Releaſe of their burdens, thoſe offences, for which they cannot make us ſatisfaction, all the debts, they cannot pay us. Iſa. 58. 6.

Relief in their neceſſities, of meat drink, cloathes, lodging, comfort; taking care, their bodies want not, nor their ſouls be heavie. Iſa. 58. 7.

C. The addition of theſe duties was here neceſſarie: for, without them, if poſſible, out privat Faſt is but hypocrilie: and the publick, but abomination before God.

921. F. *By privat Faſt, thou underſtandſt that abſtinence, everie man may undertake, for anie of the ends in thy anſwer 913.* Neh. 1. 4.

C. Yes, and by public, I meane that, which is commanded by the Rulers of a countrey, for any of thoſe ends likewiſe. 2 Chro. 20 3. Jonah 3. 7.

922. F. *And muſt theſe Faſts be kept alike, with all the conditions of Faſt?*

C. They muſt, yet with this difference, that publick faſt muſt be diſcer-

ned, in the countenance and garments; that ſad, and theſe ordinarie: elſe others might be ſcandaliz'd, to ſee us ſmile, and neatly dreſt; when the Land mournes, and they weepe and grieve, for their ſins and ours. But privat faſt may be without ſuch expreſſions of griefe; at leaſt before others.

923. F. *It may not onely, but muſt be without ſuch ſhewes: for, in theſe privat Faſts, Chriſt forbids a ſad countenance.*

Mat 6.16.

Mat.6.1. &c.

C. And ſo doth he forbid to pray and give almes openly: but why think you? Doth he blame there the intention, or the action it ſelfe?

924. F. *Not the Action, but the manner of doing it, and the motive to it.*

C. If he blames the manner, it muſt be in relation unto the Intention, but not in it ſelfe, as being publick: for, he commands, that our light ſhine ſo before men; that they may ſee our good workes: and ſo you find one thing forbid and commanded, in reſpect of the Intention: commanded for Religious ends, that God be glorifyd, and others edifyd: and forbid for oſtentation, deſires,

Mat.5 16.

fires of vaine glorie, thoughts of merit, and as ſome helpes, to ſeeme what we are not: ſo that hypocriſie is here condemnd by Chriſt.

925. F. *Indeed hypocriſie, being a ſhew or diſſimulation of another perſon, is a grievous ſin before God. If then any wicked puts on the garbe of a good man, he is an hypocrit, and ſo abominable in the ſight of God: but a good man in heart, appearing ſuch in his face and actions, is not an hypocrit: for, he ſeemes to be but what he's, and ſo hath no falſe ſhew. He may therefore according to his diſcretion, faſt, pray, give almes, and doe anie thing before men, the action being good, th'intention right, * and the heart free from pride; ſeeking in his actions* Matth. 23. 27, 28.

* The action being ill, the intention cannot rectifie it, let *Aquinas* ſay what he liſts, whom Gods word doth rebuke in manie places, and in evill actions done with good intention. 1 *Sam.* 19. 21. &c. 2. *Sam.* 6. 6, 7. *Job.* 16. 2, 3.

a *the Lords glorie*, b *th'outward aſſurance of his ſalvation*, c *the teſtification of his love, gratitude and obedience to God*, d *his brothers edificati-*

a Matt. 5. 16. b 2 Per. 1. 5. &c. c Ioh. 14. 15. d Rom. 14. 19. Heb. 10. 24.

on : the quadrupie end of all good workes.

C. This is a good obſervation. But what think you, Father, of theſe two points, ordinary Faſts through the year, and Abſtinence from fleſh in them ? I pray, tell me your conceit of the firſt.

926. F. *As we doe ſinne daily, and the Effects of Faſting are, a helpe to repentance, a meane to cleere the mind, and ſubject the fleſh to the ſpirit, in abating her luſt, and conſuming her groſſe humors; I cannot blame thoſe frequent Faſts, if they be wiſely kept, yet not forſt upon us as Apoſtolick inſtitutions : ſince we can find no ſuch thing in all their writings.*

C Muſt I then obſerve them?

927. F. *Know thy corporall ſtrength, and ſpirituall ſtate; and faſt accordingly : yet not out of cuſtome, and to ſave charges, in pinching thy ſervants bellie. Let true diſcretion governe thee, and beware of two things.*

C. Thoſe things Sir, I pray you.

928. F. *Here they are, my faire Child; Preſumption and Superſtition.*

C. How ſhall I beware of the firſt?

929. F. In

929. F. *In not Faſting upon opinion of ſatisfaction for our and other mens ſins, or of merit of eternall felicitie; thinking* (a) *Faſting the root of grace, the death of ſin, the foundation of chaſtitie:* (b) *the imitation of Angells:* (c) *the coverer of* Noah *in the Arke, the preſerver of* Lot *from the flames of* Sodome, *the raviſher of* Elias, *in an Angelicall coach.*

a Ambr.

b Baſil.

c Practice of Piete page 494. & 495.

(c) For refutation of this laſt, read *Hebrewes* 11 7 and there thou'le find, whether Faith or faſting ſaved *Noah* in the Arke And in the fifth verſe, thou maiſt ſee the cauſe of *Elias* tranſlation, in that of *Enochs*.

C. Why Sir, ſhall I not thinke it ſo?

930. F. *Becauſe it is not ſo, as I could well ſhew thee, if I would examine all thoſe fine epithetes, thoſe hie, albeit not true commendations. Take this onely in generall, that* Paul *ſaying,* a *that the kingdome of God is not meat nor drinke, and that* b *meat makes us not acceptable to God; for, neither if we eat, have we the more; neither if we eat not, have we the leſſe: thou muſt not attribute to thy Faſting or Abſtinence, what is proper unto the grace of God, and is knowne to be the*

a Rom. 14 7.

b 1 Cor. 8 8

effects of his love and mercie to us, through the merits of Christ.

C. Yet these are the conceits of good and learned men.

931. F. *I love those men, as being good: and reverence them as learned: yet considering, they were men, I say, they might erre, and have erred: yea in this Doctrine about Fast.*

C. Touch (I pray) some of their errors; not concerning those epithetes: 929: for, I can not judge that a root, which is at the most but a fruit: nor that a cause, which is not so much as a necessarie mean: sith it is evident, that children, yea manie old persons are, and may be, sav'd, without abstinence from meat and drink, which is (as I conceive) the thing, those learned men commend, and not that abstinence, I have described 917, 918. 919, and 920.

932. F. *How dost thou know, they mean only that Abstinence?*

C. By their owne words: for thus one saith (*a*) Fasting was ordained in Paradise: reverence then its antiquitie. Another (*b*) As long as *Adam* did fast, he was in Paradise: he did eat, and so was

a Basil.

b Hieron.

was caſt out. And the firſt again (c) Who faſts, leads the life of Angells. c Baſil.

933. F. *Stop there my Love: for, theſe ſentences are the errors, I find in thoſe pious and learned men. Leave me then their refutation, which I'le not make to diſgrace them; for, they are worthie of honor: but to give thee ſuch cautions inſtructions, as thou err'ſt not with them in this and other things.*

C. What is your Inſtruction?

934. F. *That the gravitie, holines, antiquitie, learning or reputation of theſe men, or of anie other, muſt not bear ſuch ſway over thee: that thou read'ſt or hear'ſt them, without the warie rules of thy* 901. *for, I repeat, that albeit they be commendable, yea admirable in manie things: yet they are not imitable, in all their actions; nor credible, in all their ſpeeches and writings: 'cauſe they are men,* a *and as ſuch erre.* a Rom 3 4

C. If they erre, ſhew me where.

935. F. *I can not marke all their errors: onely I will tell thee, how they erre in thoſe ſpeeches, concerning Faſt.* 932.

C. That

C. That may ſerve me for the preſent, and your proof ſhall be a warning, [a] to read men with caution, and not beleeve lightly whatſoever they, or you teach: but [b] examine judiciouſly both the actions and inſtructions of men.

[a] 1 Cor. 4. 6.

[b] 1 Joh. 4. 1

936. F. *To manifeſt their errors With more brevitie, and in a catechiſticall way, I le aske thee ſome queſtions, and thou ſhalt anſwere me.*

C. This ſhall pleaſe your Servant.

937. F. *Tell me then, dear Servant. Did* Adam *eat anie thing in* Eden, *beſides the fruit of the trce of Knowledge?*

C. Whether he did, I can not tell: but I know, he might eat of anie other fruit.

[a] Gen. 1. 29

938. F. *It is certain,* [a] *he might. Can then theprohibition of one fruit, among ſo manie, of which that pleaſant place was full, be calld an ordinance for Faſt?*

C. I can not conceive it: for, he's not commanded to faſt, who may lawfully eate of divers ſorts of fleſh, and yet is forbid to eat porke.

939. F. *Then learn, Faſting was not*

not ordaind in Paradiſe, for ought we can find in Gods Word: [a] *without or beſides which, nothing ſhould be taught us as neceſſarie to ſalvation, or as importing damnation.* a Pro.30.6 Gal.1.8,

C. Nothing indeed ſhould be taught thus: but it is evident, Faſting was commanded by God.

940. F. *I grant,* [a] *it Was, but not in Paradiſe, by that prohibition, to eat of the tree of Knowledge.* a Lev.16. 29 Zec.7. 5.

C. Yet *Adam* was caſt out, after he and his wife had eat. Gen.3.24

941. F. *I grant this too: but what thing had they eat, before they were baniſht?*

C. The fruit prohibited. Gen.3.6.

942. F. *Now ſuppoſe, they had not toucht it; doſt thou thinke, they had been put out, for eating anie other fruit or herbe?*

C. I can not beleeve it: for, God gave them leave to eat theſe. Gen.1.29

943. F. *Then learne again, they were not put out of* Eden, *for breaking their Faſt, or for not Faſting; but for their diſobedience, in eating What was forbid them.*

C. Yes, but who faſts, leads the Life

944. F. *And ſo 'tis ſaid, unmaried and chaſt folkes lead ſuch life: but doſt thou beleeve it?*

C. Why ſhould I not?

945. F. *Becauſe eating and carnall conjunction belong to corporall, and not to ſpirituall natures. The Divells eat not, and have no ſuch copulations as we: ſhall then faſting and chaſt perſons be ſaid, to imitate Satan? They would not endure it: yet this might be alleadg'd, as well as the other. Learn then, my Child, that to lead the life of Angells, or live at their imitation, is to love, bleſſe, ſerve God, and do his will readily, faithfully.*

C. Theſe three leſſons are good: therefore in them, and by all, you have ſaid, I will take heed of Preſumption in my Faſting and anie other thing; doing all the good, I can, to pleaſe God, and not to oblige him; *a* though I ſhould loſe my life for him: *b* walking in faith and all good works, as commanded by him, as helpes and meanes of ſalvation; but not *c* as cauſe of it, *d* and ties or bonds on God, but in reſpect of his gratuit or free pro-

a Rom. 8. 18
b Eph. 2. 10
c Rom. 11. 5, 6 Eph. 2 8, 9
d Luk. 17. 10

promiſes: for, *c* he's faithful, who promiſed. *c* Heb. 11 23.

946. F. *As thou'le beware of Preſumption, ſo thou muſt take heed of Superſtition.*

C. What is it Sir, that I may avoid it?

947. F. *A groſſe error in religion, When we ſerve God otherwiſe, then we ſhould. But now I remember a thing forgot in thy 46. anſwer: for there We ſhould have liſted Preſumption and Deſpair, two verie grievous ſins, both oppoſit to the mercie of God: too manie men, either offending him ſecurely, and ſinning, in hope of pardon; becauſe he is* [a] *infinit in mercie: or after the offence, d ſpairing of pardon; becauſe they fear, he is not* [b] *mercifull enough, but conceive him all juſtice and ſeveritie.* a Exo. 20. 6. & 34. 6. 7. b Jer. 18. 12 Ezek. 33. 10.

As man by his folie doth eaſily fall from one extreme to another: ſo Deſpair ſucceeds Preſumption: for, who ſins too boldly, in hope to find mercie at laſt, may then deſpair of that, [c] *he hath abuſ'd and ſcorn'd.* c Prov. 1. 24. &c.

C. 'Tis verie true Father: and to theſe two kinds of Preſumption, I will here adde

adde two more; yet ſpeaking firſt of two kinds alſo of Deſpair:

The firſt concerning affliction;

The ſecond about ſin: for,

Some finding themſelves in want or pain; after ſmall or no indeavours, deſpair of better ſtate, and ſo like lazie fools, lie groning under the burden, which by Gods grace and their owne induſtrie, they might at laſt ſhake off.

Others knowing themſelves grievous ſinners; inſteed of ſeeking grace, by pray'rs, faſting and repentance, grow deſperat; and ſo out of the ſenſe of ſin, Gods anger, [a] and ſome croſſe, either harden themſelves in their ill wayes, or like bloudie vilains end their lives with a knife, [b] halter, or otherwiſe.

a Gen. 4. 13, 14

b Mat. 27. 5

948. F. *Moſt fearfull things. And what are thy two kinds of Preſumption?*

C. The firſt, an undertaking of that thing, which is above our skill or ſtrength; a greater ſin, then manie imagine, as being the death of manie ſouls, as it might be inſtanc'd in manie places of this Land, whoſe people periſhes daily, for want of true know-

knowledge, which their preſumptuous Miniſters are not able to afford them, through their ignorance and blindnes.

The ſecond, a bold expoſing of our perſons to apparent dangers, without neceſſitie, upon a fond and indiſcreet confidence in Gods providence, ſaying with manie fools, if I dye, I dye, God is able to protect me: I ſhall not dye before my time, nor receive harm, unles it be aſſign d to me.

949. F. *Are not theſe ſpeeches good?*

C. Verie good in good mouths. When the enterpriſe is neceſſarie, the motive juſt and religious, the manner judicious; we may, yea muſt (unles we be cowards and miſtruſtfull of the Lords providence) boldly venture, ſaying with *Paul*: [a] if God for us, who againſt us?

[a] Rom. 8, 31.

But the thing it ſelfe being needleſs, the cauſe injuſt, the manner raſh or fooliſh, and the intention vain-glorious: it is not courage, but madnes; not religion, but preſumption; not confidence in Gods mercie, but tentation of his juſtice, to ſeek dangers of health

health, or life: or ſtay in them.

950. F. *Yet God may defend us in ſuch.*

C. We muſt not ſeek, whether he may, but if his will be ſuch. See what anſwer Chriſt gave Satan: [a] thou ſhalt not tempt the Lord thy God: and he tempts him, who uſes not for his ſafetie, the meanes, God hath ordain'd. God doth not love to worke wonders, without neceſſitie; becauſe he doth nothing in vain. He can ſuſtain us without meat: yet thoſe preſumptuous adventurers would be loath to tempt him a week.

[a] Mat. 4.7

951. F. *Yet ſome have done it fourtie dayes.*

C. Who Sir?

952. F. *Moſes, Elias, Chriſt. I will ſpeak of no more; for, I can not beleeve manie other ſtrange faſts, contain'd in Popiſh bookes.*

C. Theſe three did not tempt God: for [a] *Moſes* was with him, ſeeing, hearing excellent things, which raviſht him ſo much: that he had no mind to his meat. In that, he did repreſent us, our future ſtate in heav'n. [b] *Elias* had a ſober yet cordiall dinner, in whoſe ſtrength

[a] Exo. 34. 28.

[b] 1 King. 19.8.

ſtrength he journey'd fourtie dayes, as we might walke two houres, after a good breakfaſt. Beſides, his faſting in the wildernes was a figure of c Chriſts long faſt in the like place. And all theſe faſts were miraculous: God ſupporting *Moſes* and *Elias*, and Chriſts Divinitie ſuſtaining his Humanitie: ſo that he had no appetit to eat. c Mat. 4. 2

953. F. *How? Was he not hungrie?*

C. *Matthew* and *Luke* (in my conceit) ſhew, he was not. For the firſt ſays: when he had faſted 40. dayes, and 40. nights, he was afterwards hungred: and the ſecond; when thoſe dayes were ended, he afterwards was hungrie. Mat. 4. 2. Luke 4. 2.

954. F. *I ſee cleerly, that there was no preſumption in thoſe Faſts. But are they not fair examples, for our imitation?*

C. No examples at all, unles we had ſuch occaſion, and God gives us ſuch ſtrength.

I muſt imitate, that is, follow Chriſt, when he goes a mans pace, lives holily, prays devoutly, teaches

See the proofes of this in the margent of the 717 anſwer.

diligently, behaves himſelfe meekly, humbly.

But if he march as God, faſting 40. dayes and ſo manie nights, raiſing the dead, walking upon the waves, and doing ſuch wonders; I muſt not preſume to follow: for, the waters might ſwallow me, and faſting ſhould ſtarve me.

955. F. *This is a good obſervation: for indeed Chriſts humane actions are Writ for our imitation; but his divine, for our admiration: and I Wiſh, this thing Were Well knowne: for, ſo it might free manie minds from Preſumption; and others, from Superſtition.*

C. Whom might it free from Preſumption?

956. F. *Monkes and Friers, Who (if you beleeve their Legends) have imitated Chriſt, as Well in his greateſt wonders, as in his moſt perfect, ſpotles and inimitable holines; yea in thoſe verie wounds, he keeps for his glorie, as markes of his love towards us: ſo that* Francis *had them likewiſe in his bodie, being by his blaſphemīng Sect compar'd to Chriſt; yea in ſom*

things

things preferr'd to him, as more perfect then our Saviour, a most perfect and holie God and Man.

C. You tell horrors: ceaſe then, good Father, ceaſe; leaſt thoſe words ſhould infect the aire: and rather inſtruct me, how to avoid Superſtition, chiefly in my Faſting.

957. F. *Thou ſhalt avoid it in all things, if thou beeſt wiſely religious: for the Superſtitious is but fooliſhly religious:*

Serving God otherwiſe, then God himſelfe requires: or

Doing that for, or to another, which he ſhould do, for and to God alone.

C. You mean (I thinke) that our ſervice to God, *a* contrarie to his ordinance, or *b* done through ignorance, is but Superſtition; and that

To do a lawfull and good thing, in the honor of anie *c* Angel or dead Saint, is another Superſtition, and ſometimes groſſe Idolatrie.

a 1 King. 12.31.&c.
b Act. 17. 22.
c Col 2.18

958. F. *Thou haſt my true meaning: ſee then, Love, thou ſerve not thy God, after a fooliſh ſort, or* a *according to mens fancie; fondly thinking thy ſelfe obliged in conſcience,* b *to do*

a Mat.15.9
b Ezek.20 18, 19.

do this thing, or forbear that, Which thou ſhalt in true Wiſdome ſee, to be no part of Gods ſervice, Warranted by his Word.

C. As what?

959. F. *As to Faſt* [a] *the Eve of a Saint, or keep his holie day*

And in thy Faſt abſtaine from [b] *fleſh.*

C. What, Sir? May we not (for the firſt) Faſt or Feaſt on ſuch dayes, the Prince or Church commanding it?

960. F. *We may, but Saints muſt not be our objects:* [a] *for, none but God muſt be ador'd. We muſt not Faſt, for the Saints ſake, or to have him Favorable, in doing that for him: or thus to make our ſelves fitter to celebrate his day: for if this be the End of ſuch ordinance for faſting, We ſhould rather Faſt on the Saturday, to prepare us for the Lords day, a day of Gods inſtituti-*

a Col. 2. 16 Gal 4. 10, 11

b 1 Cor. 10 25, 26.

a Mat. 4. 10 Col. 2. 18. Heb 11. 2. Rev. 19. 10. & 22 8, 9.

I ſuppoſe, no wiſe and pious man can blame me, for ſpeaking thus of our Feſtivall dayes, for ſith S. *Paul*, whoſe zeal was verie great for the puritie and perfection of Chriſtian religion, accounted the regard of dayes a thing indifferent; So that he

on; whereas all other holie dayes are of mens invention. And theſe we may not keep holie, in honor of the Saints, but of the Saint of Saints, our bleſſed God. Whom we thanke in thoſe dayes, for his free mercies to ſuch Saint, and for the light, his Church receives, by his holie Writings, or good examples, if yet that day be kept in remembrance of Gods favors unto ſuch Saint, whom he made one of his Secretaries, and the Lights of the world.

C. What ſhall be the end of our

thought and taught, a day might be, or not be regarded to the Lord, *Rom.* 14. 5, 6. let it not be imputed to me, as a crime, it *I* follow his ſteps. And let it not be ſaid, I keepe theſe dayes for my Iſſue, as old Relicks of Poperie; for, who ſhall obſerve them according to my preſent rules & of my quadripartit book of Devotions, ſhall be no more Papiſt in them, then theſe, who keepe their Lecture dayes, whether French or Engliſh. *If* theſe holie dayes fall, as they are like to do; I will not take them up; but if they remain ſtill, I teach my Child to obſerve them wiſely, without offence to God or men; to God by ſuperſtitious obſervance; to men by wilful denial of conformitie with the Church

Mat. 5. 14.

Church, in things indifferent. I wish unto all men a wise moderation, and a zeale with knowledge.

Fast, on those Saints Eves?

961. F. *Not other then those, or some of those, I have layd downe* 913.

C. And what think you of Abstinence from flesh?

962. F. *I think it most necessarie: for When we fast, we must eat neither fish nor flesh, till the time be expir'd,* a *Which commonly should be a day, from evening to evening.*

a Judg. 20 26.

C. I know all this: but I mean now to aske, whether at night in the end of our fast, we may eat flesh, as well as fish, or anie other kind of meat.

963. F. *To forbear flesh for* a *conscience-sake, is meer Superstition: and to forbid it for religion, is call'd by* Paul b *a Doctrine of devils.*

a Gen. 9. 3 1 Cor. 8. 8 & 20. 25. &c. Col. 2. 20 &c.
b 1 Tim 4 1. &c.

C. Yet flesh is forbid in some dayes, yea the whole Lent.

964. F. *It is so, but not by the Church, nor as a point of religion, and of Apostolick institution: no more then Lent it selfe, Advent, Ember Weeks, Rogations, Stations, Eves, Wednes-*

dayes

dayes and Fridayes.

C. By whom then Sir?

965. F. *By the Prince, for politique ends: and then he's not a good common-wealths man, who abſtaines not from fleſh, for the profit of his Countrey, as long as his health can permit. And this health muſt be conſid'red: for we muſt forbear neither fleſh nor fiſh at all, if it doth not permit: and our faſt being ended, we muſt eat and drinke ſoberly that wholeſome meat or drinke, whether fleſh, fiſh, or egs, a Wine, cyder or beer, which may agree to our conſtitution, yet forbear thoſe which provoke laſt, or delight too much our ſenſualtie, for the ſubjection of which we do faſt.* a 1 Tim. 5 23.

C. I perceive now, you have brought our Faſt to an end; and ſo it being the laſt of the three, which I have ſaid 879. ſhould prepare us to pray: let us I pray, handle the Pray'r it ſelfe.

966. F. *Not yet my Child: for, I will know the diſpoſition of the mind, and the poſture or carriage of the bodie, before we go farther. Therefore tell me all, concerning the firſt:*

C. I will, and thus.
The Mind muſt be Wiſe, Meek, Faithfull, Conſtant, Inquiſitive, Humble, Penitent, Loving, Devout, Attentive, Thankfull, Carefull.

967. *F. All theſe (I pray) ſeverally. Why muſt the ſoul be Wiſe?*

C. Becauſe [a] who finds wiſdome, ſhall obtain, favor of the Lord: and who prays, deſires this favor, and begs Gods gracious countenance.

[a] Pro8.35

968. *F. And how muſt the mind be Wiſe, concerning Prayr?*

C. In finding Subjects, Conceptions, Words, Times and Places fit for it.

969. *F. Are not all Subjects fit, to pray upon?*

C. Not in my opinion: for, ſome things are ſo light, or naturally unclean or uncomelie: that they are not fit ſubjects for prayers; unles the mind be verie Wiſe, to make her honie of all flow'rs, finding a perle in the dunghill, ſuch fine conceits, as may beget pure affections, and theſe produce ſome godlie Pray'rs.

970. F. *How muſt the mind be Wiſe, in the choice of Conceits and Words?*

C. In

C. In finding ſuch, as may expreſſe our want, deſires, fears, conformitie and gratitude; and not diſpleaſe our God, by affected curioſitie, or by neglected ornament, or by needleſs repetitions, or by anie ſuch thing, as I'le mention 1032.

971. *F. How in the choice of Time? ſith all times are fit for prayer, and that Paul commands us to* [a] *pray continually.*

a 1 Theſ 5 17.

C. *Paul* commands that: but *Chryſoſtome* is of another opinion: for, he ſays, 'tis not fit, maried folkes pray that day, in which they know each other carnally.

972. *F. It is true, he ſayes ſo: but doſt thou beleeve him?*

C. Beleeve him? How can I? as long as *Paul* teaches, that [a] the marie-bed is undefil'd. If maried folkes opulation be ſuch, as it is requiſit, and I have expreſt it 739 and 742. I ſay with reſpect to that golden mouth, that they may pray, not only that day, but [b] in the verie action: for thus it is then undefil'd, and ſo no juſt oppoſition to godlie thoughts and pray rs, nor to other Chriſtian duties, although

a Heb. 13. 4

b See my *Maried Couples Devotion.*

Hierome

Hierome affirmes the contrarie.

973. *F. May we then pray alwayes?*

C. Yes in reſpect of time: for, at all hours and minutes of the day and night, we may lift up our hearts, and open our mouthes unto God: but in reſpect of ſome actions or occaſions, I conceive, we muſt not pray always: for, I adde here to my 969. that injuſt and ſinful actions are never fit ſubjects of pray r, in the time of their conception and commiſſion; unles my pray r be to this end, to beg pardon for my delight or conſent in that ſin; and grace to reſiſt it, or preſently deſiſt, if already begun: and ſo I ſtop there the thought or action, not ending it, but much grieving for my offence.

974. *F. What, if I ſhould pray thus, and yet go on in that ſinfull reſolution or action, againſt which I pray, ſhould not my pray r be good?*

C. Good, to draw Gods curſe upon you. For, you aske him, what (as it ſeems) you will not have, and ſo you
[a] Gal. 6. 7. diſſemble with him, [a] who neither will, nor can be mockt.

975. *F. Then I would not pray*

thus, but for ſome other thing: for exemple, for his help, in breaking that houſe, robbing, killing this man, doing that villanie.

C. 'Twere leſſe danger, to call the Judge and his officers to your help.

976. *F. They would hang me, or ſend me to priſon.*

C. Why?

977. *F. Becauſe 'tis their office: they muſt not ſuffer injuſtice.*

C. Alas Father! and what is Gods office? Is he not [a] the righteous and wiſe Judge of the world? O then call not on him, in the conception and commiſſion of ſin, unles it be for his helpe to choak it: for otherwiſe you denie his juſtice, and make him your [b] fellow in thefts and ſuch other ill things: which to ſpeak were a great horror, but that it is neceſſarie, my words ſhould lively repreſent the moſt frequent abominations of ſome men, in their verie prayers.

[a] Gen. 18. 25.

[b] Pſa. 50, 21.

978. *F. There is great folie with that abomination: for, their prayer makes their ſin more grievous: and ſo 'tis properly a call of Gods juſtice, not of his helpe. God forbids, that a his* [a] Pſ. 50. 16

name

name be aſſumed by the wicked: he may not then be bold to ſpeak to him, Who muſt not ſpeak of him.

C. Thence we muſt learne, that who is naught either in intention, or in action: that is, either does ill, or intends to doe ill, muſt then beware, to ſpeake to God in pray'rs, unles it be (as I have ſaid 973.) for pardon and for grace. But who loves God, making conſcience of all his wayes, may pray continually.

979. F. *I ſhould thinke, he may, nor muſt not: for, hee muſt Worke ſometimes, follow his trade or profeſſion; now reade a booke, then write ſomething; now heare, then ſpeake; now eat, then ſleepe: and doing this, how can he pray?*

C. If before he does anie thing, juſt or neceſſarie; he prayes the Lord, begging his grace in that action, and offering himſelfe and it to God: then I ſay after a wiſe man, that his action is a good praire.

980. F. *So 'tis my Love, at leaſt the action is pleaſant to God: and beſides that preparation and oblation, he may in all things (except ſleepe) have*

ſome

ſome ſhort pray'rs, ſometimes mental, and ſometimes vocall too; and theſe may be ſo fervent and frequent, yea, in his greateſt employments; that he is ſaid, to pray continually. And I wiſh, this ſhould be well conſider'd.

See my dailie Devotion.

C. Why Sir?

981. F. *For the inſtruction of manie, Who have more zeale, then diſcretion, neglecting their affaires, particular calling, care of their families yea, their own health, to ſpend their time in pray'rs, or in the lecture of ſome books, or in hearing manie Sermons; not perhaps*

To get more knowledge, or grow better; but

To ſeeme more holie.

C. If they have this laſt intention, they are but hypocrites, and ſo turning good meat into poiſon, deſerve great blame: but if they have the firſt, you cannot cenſure them; for, who does well good things, deſerves commendation.

982. F. *And ſo doth he, if he obſerves al things neceſſary to that action: and in my judgement, the time ought to be conſider'd: for, all things here*

Eccle.3.1. &c. *here having their time, diſcretion muſt chuſe it for them, allowing this for us, and that for our neighbour; this to workes, that to reſt: this to ſleepe, and that to Watches: this to reading, and that to pray'rs: this to hearing, and that to practiſing.*

I confeſſe, that Meditation is ſweeter then Action: yet this muſt have its turne, and 'tis ill done to neglect its utilitie, When 'tis lawfull, for the ſweetnes of the other: & he does it, and ſo does ill, Who being borne unto labor, & charg'd With an eſtate, familie, profeſſion or calling, neglects it to follow Sermons, reade godly bookes, and make long pray'rs: whereas being wiſe and active, he may both worke and pray by turnes, yea pray, While he doth Worke.

For the meaſure of Reading and Hearing, I refer thee to thy 911. praying thee here only, not to confound thy time, nor cheriſh idlenes under pretext of devotion.

C. Then you blame not the Hearing of manie Sermons, frequent Reading, and long Prayers, if they be not abuſ'd: that is, if thoſe things be not done for vaine-glory, and in ſuch exces, that by them

them our minds become dull, our bodies weake, our health impair'd, our earthly goods decayd, and those neglected, who are under our care and charge.

983. F. *This is the onelie thing, I blame: for, concerning knowledge it selfe, I advise thee,* [a] *to preferre it to all delights, riches, honors, thou canst imagine here: for, how canst thou live without it? Heare then instruction my good Child,* [b] *get understanding, seeke wisdome: for,* [c] *she's more precious, then Rubies; and all the things, thou canst desire, are not comparable to her. And knowing,* [d] *whence this true Wisdome comes,* [e] *aske her of God, the liberall giver of all good things.*

a Prov. 3. 14, 15.
b Prov. 4. 5
c Pro. 8. 11
d Prov. 2 6
e Jam. 1. 5.

C. May I aske this, or anie other blessing, in all Places?

984. F. *There are some places so dangerous and polluted, that they are forbid unto Gods children: as,* [a] *Stewes, and* [b] *Houses dedicated unto Idols, or in which idolatrous service is celebrated. We must not enter such, to avoid tentation or scandall: yet being in at unawares, or compell'd in, or called in, upon just occasion; We may have then*

a 1 Cor. 6. 18.
Eph. 5. 3.
b Hose. 4. 15.

then ſuch thoughts in horror of that, We ſhall ſee or heare there; and in pity of thoſe perſons, Who delight in ſuch things; that We may pray our God, to be gracious to them, in their converſion from thoſe ills; and unto us, in our preſervation from them.

C. Theſe prayrs or anie other being then lawfull, notwithſtanding the abomination of the place; we may doubtles pray *a* everie where: though for publick Prayers ſome places are fitter, albeit *b* not holier, then others.

a 1 Tim. 2 8.
b Mal. 1. 11. Joh 4. 21. &c.

985. F. Paul *commands*, *We doe ſo: but it muſt be a without wrath and doubting.*

a 1 Tim. 2 8.

C. And ſo I have ſaid 966. the mind muſt be Meeke and Faithfull.

If Meek, ſhe ſhal harbour no wrath, but be gracious and courteous to all men, *b* truly forgiving their offences, as ſhe earneſtly deſires of God the remiſſion of hers: yet not pardoning them, as making forgivenes a condition neceſſarie to her owne peace with God: but freely and nobly, as a meane to pleaſe him, and gratifie or doe pleaſure to the partie, whom ſhe forgives.

b Mat. 6. 15.

He begs his damnation of God, who

who prays in wrath, having the leſt reliſh of hate, the leſt thought of revenge : and not pardoning his brother fully, and *c* out of the heart, as Chriſt ſaith.

If *d* Faithfull, *e* ſhe'le not be tos'd by the wind, as a wave, fearing to be deny'd; but caſting her anchor in God, *f* her rock and ſtay, ſhe will thus ſay : all theſe vertues I need, to pleaſe my God : and this, to lead a contented and pious life: therefore I will beg them of him, and I know, he'le grant them : for, he may doe ſuch things, make me vertuous, and helpe my penurie, being the *h* mightie Lord of heaven: and will doe them, becauſe he's *i* my loving Father.

c Mat. 18. 35.
d Mar. 11. 24.
e Iam. 1. 6.
f Heb. 6. 29.
g Pſa. 18. 2
h Mat 11. 25.
i Ioh. 16. 27.

986. F. *I know, God may, and will doe this, yea, more then this, if thou beeſt thus Faithfull : yet if he delayes to heare thee, I meane, to grant what thou requir'ſt : What wilt thou doe?*

C. My mind muſt be Conſtant, not deſiſting to pray, becauſe he doth not give: but ſtill praying, becauſe I know, he will give, yet doth delay, to trie by my perſeverance, my affection unto the thing deſir'd, and make me eſteeme it

dearer, that I keep it with greater care, and be more thankfull unto God.

987. F. *This is a good reſolution. Yet if notwithſtanding thy Faith and Conſtancie, thou obtainſt not thy ſuit: What wilt thou doe then, my deare Heart?*

a Mat. 7 7. C. Pray on, [a] aske, ſeeke, and knock ſtill, thinking the time of giving not yet come: or ſometimes I le doe this. I will call in my thoughts, to ſeeke, whether I doe not pray amiſſe in the matter or forme: for, I muſt be inquiſitive. In the matter, miſtaking the things, I deſire, or being deceiv'd in their neceſſitie: for, it may be, I did require thoſe things, which God will b 1 Joh. 5. 14 not give me, [b] as being not according to his will, nor neceſſarie, for my perfection, or contentment. If I find things thus, I deſiſt, and rectifie my pray'r: & if the fault be in the intention, aiming at ſuch things and graces, not onely to c Jam 4. 3. ſerve and pleaſe God: but alſo [c] to conſume in luſt, or vain-glorie: then I baniſh ſuch thoughts, calling to helpe humilitie (if they be proud) and bidding my heart crouch: for, the mind muſt be Humble in Pray'rs.

988. F.

988. F. *How?*

C. *a* In confeſſing our ſins, and truly *b* acknowledging our unworthines, to obtain anie grace of the hie Majeſtie of God; begging all things of him, that in them we glorifie him, and not for vain oſtentation and intention, that men praiſe us: and thanking him for all good things, as proceeding from his goodnes, and in no wiſe deſerv'd by us.

a Pſal 51 3,4,5.
b Dan. 9.18

989. F. *This is conſiderable: but how is thy Pray'r amiſſe in the forme?*

C. In reſpect of the Intention, now ſpoken of, and of that Wiſdom, Meeknes, Faith, Conſtance, Humilitie, Repentance, Love, Thankfulnes, Devotion, Attention, mention'd in my 966: for, wanting theſe, or ſome of them, my pray'r can not be good: good changing its nature and becomming evill, by the leſt fault or imperfection.

990. F. *Is not ill life a great hinderance to thy pray'r?*

C. Not an ill life only, but the leſt ſin ſtops it, that it can not aſcend to God, nor his graces deſcend to me.

If then I ſee, I obtaine not what I de-
a Lam. 3. 40. ſire, I muſt *a* examine my conſcience, yea, I ſhould do this before anie long prayr and religious action: and finding it defil'd and foule, cleanſe it by Repentance: for, the mind muſt be Peni-
b 2 Tim. 2. 19. tent, *b* departing from iniquitie, ere ſhe preſume to call upon the Name of Chriſt.

991. F. *Thou ſpeak'ſt ſomewhat ſtrangely, in ſaying, that ſin ſtops thy prayrs from aſcending, and Gods graces from deſcending.*

C. You muſt not ſay ſtrangely: for,
a Ps. 59. 1, 2, &c. ſuch ſpeeches are *a* agreeable to Gods word, though I confeſſe, they are rather fit for our capacitie, then to the nature of prayer and grace: as I think very convenient to declare here: that ſo theſe and other ſuch expreſſions of Gods Spirit in the Scripture, be not taken literally, but as ſimilitudes repreſenting ſpirituall things, under corporall ſhapes.

992. F. *Thou maiſt in this do a thing moſt pleaſant to God, and beneficiall to thy friends, if anie read this* * *privat Catechiſme: for, by manie*

* Privat, becauſe intended only for my poſteritie

manie places of the Scripture taken literally, ſome men conceive ſtrange things of God, and of ſpirituall things.

ſteritie, and that I beleev'd not, the time ſhould change ſo much that my doctrines ſhould be approv'd, as with thankes to my God, the God of truth, I ſee, they are by one, yea more, who love the truth.

C. I know, and am ſorie, they do: yet becauſe we have already ſpoken of this matter, from the 111. to the 122. queſtion, I will only touch here Sin, Prayer and Grace: and ſhew, whether ſin ſtops, prayers aſcend, graces deſcend.

993. *F. No doubt, but that ſin ſtops: for thus* Jeremiah *ſaith to God. Thou haſt covered thy ſelfe with a cloud; that our prayer ſhould not paſſe through. That cloud is ſin, and this word* [*paſſe*] *doth manifeſt, that prayrs aſcend, being beſides called* [b] *incenſe,* [c] *odors, perfumes aſcending unto God.*

a Lam. 3. 44.

b Rev 8. 3.
c Rev. 5. 8.

C. All theſe expreſſions are figurative and improper: for, neither Sin, nor Prayrs are properly ſuch things in themſelves: but ſin is compar'd to a cloud, yea call'd a cloud, to manifeſt,

it doth hinder the acception of our
d Jer.5.25 &c. prayers, d and the feeling of Gods favors, and reception of his bleſſings: for, as a cloud, or a thicke miſt, may ſtop a ſound, from being heard; or cover one, from being ſeen: ſo ſin, which is but a corruption of nature, an averſion from good, and converſion to ill, a diſorderlie thought, affection, ſpeech, action, lies (as it were) 'twixt
e Iſa.59.1, 2. God and us; ſo that e he doth not hear, that is, doth not regard our praires: but hides his face, that is, conceales his love and good-will towards us.

994. F. *'Tis well anſwerd for this: therefore I hope, thou ſhalt ſatisfie me concerning praire, which being Incenſe and Odors, the common ſort of men thinks, they aſcend into heaven.*

C. How can they mount ſo high? What man hath ſo ſtrong and ſhrill voice, which can pierce the aire ſeven miles?

905. F. *Why then are Pray'rs calld ſo?*

C. To ſhew, that as perfumes pleaſe
a Gen.8.21 us; ſo good prayers are a ſweet, that is, agreeable to God.

996. F. *An*

996. F. *And why are they ſaid to aſcend?*

C. To declare, God hears them, knowes them: and we conceive God in heaven, and ſo direct our vowes thither: whereas in truth, the Lord hath neither eyes, nor eares, but is an omniſcient, or all-knowing Spirit, who in one & moſt ſimple act, knowes all things, paſt, preſent, future; paſt and future to us, but all and alwaies known and preſent unto him, as made and ordained by him, becauſe firſt known by him. Pſa. 94.9, 10, 11. and 139.1. &c. 2 Chro. 6. 30.

997. F. *How ſhall I conceive that all things are thus preſent and known to God?*

C. Conceive it thus again imperfectly. In that he is [a] an omnipreſent Spirit, being every where, yet contain'd in no place, becauſe immenſe; above all things, governing them; under all things, ſuſtaining them; without all things, containing them; and within all things, [b] filling them: and ſo being [c] above, under, without and within us, there is no need, our Prayers aſcend to him: for, he is in the heart and mind, in which they are conceiv'd:

[a] Pſa. 139, 7, &c.

[b] Jer. 23. 24.

[c] Eph. 4. 6.

and in the tongue and mouth, the place of their nativitie.

998. F. *Sith our prayers can not mount to heaven, it is in vain to pray aloud: and sith God is everie where, it is needles, to lift our eyes and hands towards heaven.*

C. Neither of these consequences is true.

999. F. *Why not?*

C. Because, though our prayers can not ascend unto heaven; yet we may
a Heb. 5,7 pray aloud, yea [a] with strong cries, to expresse our fervent desires: and albeit God be everie where, yet we may look
b Isa. 63,15 to heaven in our praires, as being [b] his chief place and most glorious palace.

1000. F. *Indeed my Love, as mans soul is in all the parts of the bodie, yet her chief seat is in the head, adorned therefore with all the senses, where the bodie hath but one: So though God be in all places of this low world,*
a Act. 7.49 *yet* [a] *heaven is his throne, and earth but (as it were) his footstoole.*

C. You speak well good Father: to
b Mat. 25. 34. heaven then, as to Gods [b] court, and our future glorious abode, we must erect

c erect hearts, hands and eyes, wiſhing, praying, we be of that bleſſed number, who there do and ſhall inceſſantly praiſe, love and adore the Lord, who hath made that rich and vaſt place, and d in whoſe ſight and fruition, there is everlaſting fulnes of joy.

c Lament. 3.41.

d Pſ. 16.11

1001. F. *Thy ſpeeches raviſh me: but thou haſt not told me, whether Gods grace deſcends.*

C. God being in our hearts and minds, how can his grace deſcend?

1002. F. *As the dew falls upon the ground.*

C. But 'tis not a material thing, as ſome may imagine, when they hear it calld Dew: but a Gods good-will and love to us: as, his aſſiſtance in our ſanctification, which (I conceive) conſiſts in cleer notions, and good motions: his holie Spirit illuminating the mind, to know her God aright: and moving the heart, to love him ſincerely: and the whole man, to ſerve him faithfully. And ſo theſe notions and motions may be calld dew: for, by them our ſouls grow in knowledge and vertue, as graſſe and flow'rs ſpring up, the dew falling on them.

a Hoſ. 14.5

1003.

1003. *F. By thy anſwers I learne*
1 Cor. 2. 13 *to judge ſpiritual things ſpiritually, as all wiſe men do or ſhould do; and ſince thou denyſt not, that ſin hinders our prairs, from being pleaſant unto God; and I ſee, that I ſinne daily, how can I pray with confidence?*

C. Before you pray, yea when you pray, you muſt cover your Sins.

1004. F. *How Child? Thou haſt ſaid* (988.) *I muſt confeſſe them: and now wilt thou teach me, to hide them (if I could) from the all-knowing God?*

C. I muſt perſuade you this: elſe you ſhall pray in vain; yea, you ſhall pray in ſin: for, God ſeeing your tranſgreſſions (I ſpeak after the manner of men) will not then hear, regard your Devotions.

1005. F. *Then teach me to do this.*

C. Thus Father. Take a cloke, and under it cover your ſins.

1006. F. *A Cloke? Thou ſpeakſt groſſely. Can evill thoughts, lewd affections, injuſt actions, blaſphemous or vain words be wrapt under a cloke?*

C. Verie eaſily.

1007.

1007. F. *O then lend, or give me that Cloke.*

C. It is of Gods making, and none but he, can give it you.

1008. F. *Then without delay, my fair Child, tell me, what cloke thou meanſt; that I beg it of God.*

C. Love, which covers all ſins. *(a)* For neither *b* God nor juſt men take notice of the imperfections of truly loving Souls. Let your mind be loving to God & men, then all your ſins are hid, & your pray'rs are ſweet odors to God.

a Prov. 10. 12. 1 Pet. 4 8. *b* Luk. 7 47

Faith may, yea muſt be likewiſe a good cloke. Hide then your ſins in the wounds of Jeſus, beleeving, they were made for you; and you are before God as white, as ſnow; and as pure, as refined gold. Pray then chiefly for Faith and Love. For Faith, the mother, which conceives your hope: the nurſe of all vertues: the death of everie ſin: the hand and mouth of the ſpiritual man: and ſo th' organe or inſtrument of his ſtrength, health and life. For Love, *a* the bond of perfection: the cord, which ties all vertues together, *b* the mark of our divine generation, the fire and ſmith, which

a Col. 3. 14

b 1 Ioh. 4. 7

c 1 Ioh, 4. 16. c which unite you to him. And as your mind ſhal be both Faithful and Loving: ſee likewiſe, that it be Devout.

1009. F. *How Devout?*

C. By this word I mean, that your ſoul muſt be dedicated to Gods ſer-
Jam. 5. 16. vice, and earneſt to obtain what ſhe begs then: for, who is cold in prayrs, is but a Formaliſt, who prayes for meer faſhion or ſhew, not caring much for th' iſſue of his ſuit: and ſo 'tis no wonder, if he miſſe it, nay rather, if he ſpeed, it is a great wonder.

1010. F. *It is indeed a great won-*
a Rev. 3. 16 *der: for, God loves not thoſe* a *lukewarme ſouls, who pray without the ſenſe of their own wants: know not the worth of the thing they pray for:*
b Col. 4 12 *and* b *deſire it not fervently, as a mean, to pleaſe and ſerve him.*

C. God loves none ſuch, nor thoſe likewiſe, who are not Attentive, when they ſpeak unto him, or are a-
c Ier. 48. 10 bout anie action of religion: for, c to ſuch careles ſoules, doing negligently Gods worke, there is a curſe denounc'd.

1011. F. *We muſt then be Earneſt in our prayers, and Attentive to our*

conceits

conceits and Words, having no wandering minds, light hearts, or other thoughts, then thoſe, Which belong to our praires.

C. As we muſt be Devout and Attentive: ſo we muſt be Thankfull: for, if our parents, friends, benefactors juſtly challenge our thankes: how much more right to them hath that great God, *a* of whom we are, by whom we live, and from whom we have all? *a* Act. 17. 28 Rom. 11. 36

1012. *F. Well, I ſee, we muſt be Thankeful. If then thou wilt ſhew me the Subject and Manner of our Gratitude unto God, thou ſhalt oblige me much.* *a* Col 3. 15

C. Sir, I can never oblige you: for whatſoever I can do for you, is a debt unto you, not an obligation. Yet take it, as it ſhall pleaſe you; I will tell you: that all Gods favors unto us, as,

1. The wonderful Creation, moſt gracious Election, merciſull Redemption, outward and inward Vocation, free Juſtification, powrfull Renovation, living Preſervation and long Suffering of men in generall, and of us in particular: the gift of his Son and Spirit

rit to us, publication of the Goſpel, promiſe of everlaſting life.

2. A wiſe underſtanding, good-will, ſtrong memorie, religious heart, true notions, right faith, ſtrong hope, holie motions and vertuous indowments: pious Sermons, inſtructions, books, companies, friends, education and other helpes of Salvation, both to others and us.

3. A ſtraight, handſome, healthie and ſtrong bodie, with perfect uſe of all the ſenſes.

4. Peace, plentie, eaſe, children, friends, good name, honors, pleaſures, comforts, and other helps to a ſweet life.

5. Privat and publick Deliverances from ſin, Error, Peſtilence, Sicknes, Fire, Sword, Famine, ill companies, Murders, Theeves, and all other dangers.

6. Gods Juſtice, in our afflictions, loſſes, wants, pains; and his Mercie in their meaſure, and in our correction, converſion and patience.

7. Generally, all Gods bleſſings, ſpirituall and corporall, eternall and temporall, heavenlie and earthlie, both to us and all men, are fit Subjects of Gra-

titud

titude, which (concerning the Manner) must be expreſt by Thoughts, Affections, Words and Works.

1013. F. *What doſt thou underſtand by Thoughts and Affections?*

C. A mentall and ſincere acknowledgement, that [a] thoſe bleſſings proceed from God, as [b] free effects of his love towards us. Then, [c] an inward and cordiall ſinging of praiſes to his Name.

[a] Jam. 1. 17.
[b] Gen. 32. 10.
[c] Eph. 5. 19.

1014. F. *And what by Words?*

C. A telling of his ſalvation, from day to day, as *David* ſaith, rehearſing before him, what he hath done to us, for us, and to and for his Church: yea, declaring his honors, pow'r and wonders to all men, which is a praiſe both due, and moſt pleaſant to God.

[d] Pſa. 145. 5.

1015. F. *How muſt our Gratitude be expreſt in our Workes?*

C. In conforming them to Gods Law, moſt willingly doing thoſe things, practiſing thoſe vertues, for which God hath made us, and by which we declare, that we are his, by right of Creation, Redemption, and Preſervation.

1016. F. *Who thus thankes God, by thoughts,*

thoughts, affections, Words and Works and tells, or ſings his praiſes to others, to invite them, to his love and ſervice, may be bold in his prairs With him, to demand What he Wants: for, theſe things ſhew, he loves God intirely: and ſo doing, what can be denyd him, of a God moſt loving, or rather love it ſelf: 1 Joh. 4. 16. *for, God is love.*

C. Truly, who hath a Wiſe, Meeke, Faithfull, Conſtant, Inquiſitive, Humble, Penitent, Loving, Devout, Attentive, Thankfull mind in his prayrs, ſhall find them effectuall: but it muſt be likewiſe Carefull after the Prayr.

1017. *F. How?*

C. a In the forbearance of thoſe ſins, againſt which we pray; and the practice of thoſe vertues, we beg in praires: ſhunning with care all occaſions of ſin, and ſeeking ſuch, as may helpe us to Chriſtian perfection: ſo abhorring thoſe impure affections, wicked actions, deceits, fornications, cruelties, ſlanders, needleſs oathes, &c from which we pray God to free us; that we beware, to entertain or commit them again: and on the contrary, loving ſo tenderly thoſe graces and ver-

a Pſal 34. 14. Eſay 1. 16. 17.

tues, we crave; that faith in God, knowledge of him and us, love, humilitie, meeknes, patience, juſtice, temperance, prudence and the reſt, that we greatly delight in them, making them our dailie ſtudie, care, task. Tit 3.8.

Again, we muſt be Carefull after Pray'r, to beg pardon of God, for our want of preparation, diſpoſition, and the errors of the prayer it ſelf.

1018. F. *Thou haſt cleerly ſhewd me the Diſpoſition of the Mind in praires: now ſpeak a word or two of the Poſture of the Bodie.*

C. All Poſtures are fit, if modeſt: for, we may pray [a] ſtanding, [b] ſitting, walking, riding, lying, kneeling, bare or cover'd, and towards the Eaſt, Weſt, South, North.

[a] 1 King. 8 22.
[b] 2 Sam. 7 18.

1019. F. *Yet if we pray for remiſſion of ſin, confeſſe our tranſgreſſions, and intreat God for privat afflictions, or publick plagues: is not kneeling, or lying on the ground, the fitteſt Poſture then, as the moſt humble?*

C. Yes Sir: But if we pray with the faithfull aſſemblie, where prayers are then beſt; we muſt (to avoid all ſcandall) conforme our ſelves unto the

hath but the name, not the ſubſtance of prayr: for to take it ſtrictly, if the tongue prayes without the mind and heart; that is, Without knowledge, attention, affection; it is no prayr, or if one, 'tis ſinful. If then I find my tongue wagging and muttering ſome praires, while my heart is cold, and my mind wanders: with ſhame and grief, for my caldnes, dulnes, or diſtractions, I muſt begin again; elſe I have done nothing, but foul'd my face, ſpotted my heart, inſteed of waſhing it, adding new ſins unto the old: yea making that a ſin, which (if well made) is a ſalve to cure ſin.

a 2 Chro. 7. 14.
1 Joh. 5. 16

C. Have I not ſaid (Sir.) you know theſe things?

1027. F. *Though I know them, yet I will gladly hear of thee, what is already known to me: handle then with all the points of thy Prayr.*

C. Intelligible is the writ. I tell you then Father: my Prayr muſt be intelligible, plain and eaſie to be understood, both in the tongue & phraſe for praying for and with others, as the mouth of a familie, or of ane congregation, I muſt uſe that language and

1 Cor. 14.

ſtile, I know, they underſtand. Yea, if I pray alone, yet the conceits and words, muſt be known unto me, not praying in Latin, Greek, French, Italian, Dutch, unles I underſtand theſe tongues. 1 Cor. 14. 14. &c.

1028. F. *But God underſtanding all tongues, thou maiſt pray in unknown language.*

C. You might as well have ſaid, that ſith God knows the ſecrets of mans heart, ere man was made; we may forbear to pray. But Sir, we pray not properly, to manifeſt our wants & deſires unto God: for, unto him nothing is hid: but rather to declare our dependence on him, our need of him, and our love towards him: in that a without him we can do nothing, yet for his ſake we would do much; and therefore crave of him thoſe graces, vertues and bleſſings, in whoſe poſſeſſion and practice we may pleaſe him. a Joh. 15. 5

1029. F. *All theſe things may be [illegible] without intelligence or underſtanding.*

C. Then I ſhall pray like a Parrat, and may then beg one thing for another; unles I pray generally for all

bleſſings

thoughts, affections, Words and Works: and tells, or ſings his praiſes to others, to invite them, to his love and ſervice, may be bold in his prairs with him, to demand what he wants: for, theſe things ſhow, he loves God intirely: and ſo doing, what can be denyd him, of a God moſt loving, or rather love it ſelf?

1 Joh. 4. 16. *for, God is love.*

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1017. F. *How?*

a Pſal 34. 14. Eſay 1. 16. 17. *C. a* In the forbearance of thoſe ſins, againſt which we pray; and the practice of thoſe vertues, we beg in praires: ſhunning with care all occaſions of ſin, and ſeeking ſuch, as may helpe us to Chriſtian perfection: ſo abhorring thoſe impure affections, wicked actions, deceits, fornications, cruelties, ſlanders, needleſs oathes, &c from which we pray God to free us; that we beware, to entertain or commit them again: and on the contrary, loving ſo tenderly thoſe graces and ver-

tues,

tues, we crave; that faith in God, knowledge of him and us, love, humilitie, meeknes, patience, juſtice, temperance, prudence and the reſt, that we greatly delight in them, making them our dailie ſtudie, care, task. Tit 3.8.

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C. Yes Sir: But if we pray with anie faithfull aſſemblie, where prayers are then beſt; we muſt (to avoid all ſcandall) conforme our ſelves unto the

reſt, our health permitting it, and the Poſture being not Superſtitious, I mean ordaind or kept out of Superſtition.

1020. F. *They may be conforme in actions and poſtures, who are, or ſhould be ſo in opinions and affections. But why are Prayers beſt in the Congregation?*

Pſa. 111 1.

C. Becauſe united ſtrength hath more power, then diſperſt indeavours; and that *a* God loves chiefly in men, joint opinions and affections in good: and *b* Chriſt promiſes to be amongſt them.

a Rom. 15 5, 6.

b Mat 18. 20.

1021. F. *Muſt not the Poſture be Reverent as well as Modeſt?*

C. The Majeſtie of that God, whom we pray, deſerves all Reverence: but I think, that Modeſtie includes it.

1022. F. *How my ſweet Heart?*

C. In that it doth teach us, ſo to govern our motions and actions; that neither God nor man be offended by them. Have then in your prayers no wandring eyes, bold or proud lookes. Obſerve not other mens attires, womens beauties, or the like vanities. Stād not upon one leg; lean not, ſit not indecently, picking your noſe, biting your

your nails or lips, ſcratching your head, whiſpering with others, playing with your band-ſtrings, ſtroking or turning up your beard, laughing, ſmiling, winking, and having ſuch apiſh poſtures, as ſhew, you know not, what you do; nor conſider to whom you ſpeak.

1023. F. *I will beware of all theſe and ſuch things. No more then Child, of theſe Poſtures, but come to the Prayer it ſelf, and deſcribe here her Qualities.*

C. Then I tell you, your Prayr, whether it be Mentall or Vocall, muſt be Intelligible, Grave, True, Juſt, Religious, Frequent, Short, Charitable.

1024. F. *I gueſſe, that Mentall Prayr is an inward or ſpiritual Invocation of God: and the Vocall, a Calling upon him With voice and tongue.*

C. 'Tis ſo Father.

1025. F. *I gueſſe likewiſe, that that Prayer is the better of the two ſorts of prayrs, in which both mind and tongue concurre.*

C. And ſo it is.

1026. F. *I conjecture again, that the Mentall may be good Without the Vocall; and that this Without that*

hath but the name, not the ſubſtance of prayr: for to take it ſtrictly, if the tongue prayes without the mind and heart; that is, Without knowledge, attention, affection; it is no prayr, or if one, 'tis ſinful. If then I find my tongue wagging and muttering ſome praires, while my heart is cold, and my mind wanders: with ſhame and grief, for my caldnes, dulnes, or diſtractions, I muſt begin again; elſe I have done nothing, but foul'd my face, ſpotted my heart, inſteed of waſhing it, adding new ſins unto the old: yea making that a ſin, which (if well made) is [a] *a ſalve to cure ſin.*

a 2 Chro. 7. 14. 1 Joh. 5. 16

C. Have I not ſaid (877.) you know theſe things?

1027. *F. Though I know them, yet I will gladly hear of thee, what is already known to me: handle then now all the points of thy Prayr.*

C. Intelligible is the firſt. I tell you then Father: my Prayr muſt be Intelligible, plain and eaſie to be underſtood, both in the tongue & phraſe: for, praying for and with others, as the mouth of a familie, or of anie congregation, I muſt uſe that language and ſtile,

1 Cor. 14. 6. &c.

ſtile, I know, they underſtand. Yea, if I pray alone, yet the conceits and words, muſt be known unto me, not praying in Latin, Greek, French, Italian, Dutch, unles I underſtand theſe tongues. 1 Cor. 14. 14. &c.

1028. F. *But God underſtanding all tongues, thou maiſt pray in unknown language.*

C. You might as well have ſaid, that ſith God knows the ſecrets of mans heart, ere man was made; we may forbear to pray. But Sir, we pray not properly, to manifeſt our wants & deſires unto God: for, unto him nothing is hid: but rather to declare our dependence on him, our need of him, and our love towards him: in that a without him we can do nothing, yet for his ſake we would do much; and therefore crave of him thoſe graces, vertues and bleſſings, in whoſe poſſeſſion and practice we may pleaſe him. a Joh. 15. 5

1029. F. *All ſuch things may be crav'd without intelligence or underſtanding.*

C. Then I ſhall pray like a Parrat, and may then beg one thing for another; unles I pray generally for all

bleſſings, God knows, I want, to love, ſerve, obey him; which general prayer I blame not, if it be underſtood. But how ſhal I know, I pray thus, unles I underſtand the prayr? What if I pray with an Hermit, miſtaking the Latin? Lord, have mercie on thee; for, Lord, have mercie on me. Might this wiſe prayer carrie me drie-foot over a great river, as the tale goes of him? Beleeve, Father, my pray'r can never be good without devotion.

1030. *F. I beleeve it.*

C. It muſt then be well underſtood by me: for, Devotion is not the Child of mother Ignorance, as Papiſts will make it: ſith 'tis a readie will, or fervent affection: and we know, that the firſt is led, and the laſt bred, by underſtanding and knowledge, [a] which ſhould not be ſeparated from faith, although Rome will have it.

[a] Joh. 4. 22 & 6. 69 & 17. 3.

1031. *F. Thou ſpeakſt wiſely, my Child, Conſid'ring then, it is not like, that the wil of the God of* [a] *knowledge be, that that creature be ignorant, which he* [b] *indued with wiſdome, and of which ſtill he* [c] *doth require knowledge:* [d] *for want of which deſtruc-*

[a] 1 Sam. 2. 3.
[b] Col. 3. 10
[c] Pro. 4. 5. Hoſ. 6. 6.
[d] Iſa. 5. 13 & 27. 11. Hoſ 4. 6. 2 Theſ. 1. 8, 9.

on

on comes, chiefly to thoſe [e] *who affect ignorance, and wil not learn the knowledg of Gods Ways. Ile indeavour to underſtand my prayrs; that ſo they be devoutly made, pleaſant to God, and able to do my ſoul good, by my care to practiſe or ſhun, love or hate all thoſe things, I pray for, or againſt: for, a Prayer welmade is a good inſtruction, learned book, and godlie Sermon.*

e Job 21.14

C. You confirme well my opinion: and you might likewiſe adde, that prayers muſt be underſtood; elſe we are not able to judge, whether they be Grave, True, Juſt, &c. But how are Prayers Grave?

1032. *F. I leave that task for thee.*

C. Then I tell you, in their Matter and Forme: the thing prayd for being ſolid, not light; wiſe, not fooliſh; neceſſarie and not ſuperfluous: and the conceptions and words ſuch, as fit well the matter, and ſhew a diſcreet Orator: for, we muſt uſe thoſe expreſſions, the Scripture and reaſon approve, and forbear all other, deviſd by mans fooliſh fancie: as to call Chriſt the Dolphin of Heaven, and this

Heaven, le Louvre, Madril, Richmond, &c. 976.

1033. *F. In what things muſt the praire be True?*

C. In all, as, in the narration or tale of our affaires, wants, fears and deſires to God: in the confeſſion of our ſins, not acknowledging more then we have, nor diſſembling anie of thoſe, our ſouls are guiltie of: and in our Gratitude, not giving thanks for favors not receiv'd, yea for things which are not favors, as too manie do now.

1034. *F. And how muſt it be Juſt?*

C. In requiring what's equitable, for God, to give; and for us, to receive: and nothing againſt his glorie, our ſpirituall and corporall good, and anie mans known rights.

1035. *F. Prayers for things concerning Gods glorie, are not only Juſt; but alſo Religious, which is (as I conceive) the fifth qualitie of a good prayer.*

C. It it the fifth in my methode. We muſt then, Sir, pray earneſtly, that the glorie of Gods Mercie be manifeſted more

more and more, in the publication of his Goſpel, the preſervation and inlargement of the Church, the perfection and protection of her children: and converſion of his and their enemies.

1036. *F. What muſt we pray concerning thoſe, who are not of the bleſt number of them, who ſhall be ſav'd?*

C. That the glorie of Gods Juſtice be ſpeedily reveal'd, in their deſerved confuſion: that we, [a] being deliv'red out of their hands, may ſerve him without fear, in holines and righteouſnes; and ſo his name be ſanctifyd and bleſt, in our holie and free converſation.

[a] Luk. 1. 74

1037. **F.** *Such prairs concerning the glorie of Gods Mercie, Juſtice, Wiſdome, Pow'r, and the like, are certainly moſt excellent: but they muſt be Frequent.*

C. And ſo they muſt: for thus we manifeſt our continuall love towards God, and need of him. [a] The Devill, like a roaring Lion of *Africa*, ſeeking daily to devour us: we muſt ſtill call upon [b] the Lion of *Judah*, to ſtand neer us and protect us.

[a] 1 Pet. 5. 8

[b] Rev. 5. 5

1038. **F.** *What mean'ſt thou by this*

this laſt Lion?

C. Chriſt Jeſus my Saviour.

1039. F. *Thou wilt then ſay, we muſt pray him, to aſſiſt us: but may this be done lawfully?*

C. It may be, and not be.

1040. F. *Shew me, how it may be, and how it may not be.*

C. Chriſt conſiderd only in his humane nature, as man and a creature, may neither be ador'd, nor prayd in that apprehenſion: but being conceived as he is, both God and Man in one indiviſible perſon, [a] adoration is due to him, and [b] prayers may be directed to him.

[a] Heb. 1. 6.
[b] Act. 7. 59

1041. F. *Then anie of the three perſons may be the object of our praires.*

C. They may truly be ſo: yet the common and moſt receivd methode of them is, to be made [a] by the help of the holie Ghoſt, [b] to the Father, intreated [c] by the Son, our Lord Jeſus, [d] by whoſe onlie merits we muſt crave and expect whatever we need and deſire.

[a] Jude 20.
[b] Luk. 11. 2 Col. 1. 12.
[c] Joh. 14. 13 & 16. 23. Eph. 5. 20.
[d] 1 Tim. 2. 5.

1042. F. *I beleeve this. But why muſt our prayers be ſhort?*

C. Be-

C. Becauſe commanded to be ſo in [a] the Old and [b] New Teſtaments.

2. Becauſe manie words are [c] ſignes of follie, and are [d] not without ſin.

3. Becauſe our Devotion and Attention can not laſt long, and it is a ſin to pray without them.

1043. F. *If this onlie were the reaſon, I ſhould eſteem long praires lawfull, as long as theſe things continue.*

C. You may juſtly eſteem them ſo: yea, more then ſo: for, long prayrs to a man, who hath time to ſpare, are lawfull and moſt commendable, as long as his mind is devout, and wel diſpos'd, according to my 966. if he forbeares all vaine Repetitions.

1044. F. *How are repetitions vain and forbid?*

C. In reſpect of our opinion, conceming Gods omniſcience.

1045. F. *How is our opinion amiſſe in this?*

C. If we thinke to be heard for our much ſpeaking, as if God ſhould not know what we need, before we aske him twice or thrice: for then having ſuch groſſe conceit of the all-knowing God, we are not fit, to pray at all. It

[a] Eccl.5.2
[b] Mat.6.7 &c.
[c] Eccl.5.3 & 10, 14.
[d] Pro.10.9

Mat.6.7,8

is

is not the long ſpeech, which drawes Gods bleſſings on our prairs; but an humble, wiſe, meeke, faithfull, conſtant, penitent, loving, devout, attentive, thankfull mind.

Mat. 26. 44

1046. F. *Yet We may uſe Repetitions: for, Chriſt himſelfe ſaid three times the ſame words.*

C. By that earneſt Repetition, Chriſt did ſhew us, how bitter was that cup, he did then drinke for us.

1047. F. *What Was that cup, think'ſt thou?*

C. Not death as I conceive: for, Chriſt feard not ſo much, what manie men endure courageouſly: but a thing worſe then thouſand deathes, his Fathers wrath on him, as he did repreſent ſinners.

1048. F. *We may indeed reade in that vehement Repetition, the agonie or griefe of Chriſt, what fearful things he did ſuffer for us: yet withall it declares, that Repetitions are lawfull.*

C. Yea, ſuch Repetitions, as expreſſe our moſt preſſing wants, chiefe cares, juſt feares; and are put forth by a man of deſires, as religious *Daniel*; or of feares, as Jeſus was then. But to repeat

repeat without theſe conditions; and (as I have ſaid) upon opinion to be heard, by our long and reiterated conceptions and words; or for want of wiſdome to forme our praires, and of attention to what we have ſaid: is a thing condemned by Chriſt.

1049. F. *A thing condemn'd by Chriſt, muſt be execrable to all Chriſtians; and that moſt deare, which is commanded them by him and his, ſuch as charitable Prayer is, that is, a prayr made for others, yea,* [a] *for all men.*

a 1 Tim. 2 1. Rom 10. 1

C. How Sir? Muſt we pray for all men?

1050. F. *No doubt, we muſt.*

C. Why, Deare Father?

1051. F. *Becauſe* [a] *Praires teſtifie our love: As therefore we muſt love all men: ſo we muſt pray for them.*

a Ioh. 17. 9

C. Truly, who conſiders, that all men, although divided into manie Nations, Religions, opinions, [b] are yet made by God of one bloud, ſhall (I hope) think, he may cheriſh that common bloud.

b Act. 17. 26.

1052. F. *If he may, yea, muſt cheriſh it; he muſt wiſh it, and beg for it*

What

what is needful for its preſent and future happineſſe; a right knowledge, holie, ſweet life: for, theſe in generall We muſt wiſh to all men, Whoſe particular wants we know not.

C. Muſt I crave ſuch for my enemies?

1053. F. *Chriſts own mouth commands it, and his examples invite thee to that love.*

Mat. 5.44.

C. I know both theſe: yet it is hard, to pray for his proſperitie, who is the cauſe of my adverſitie, hath undone me, in bodie, with blowes or poiſon; in fame, by calumnie; in goods, by thefts, deceits, or injuſt ſuits at law.

1054. F. *'Tis hard, my Dear; 'tis hard to fleſh and bloud: yet it may be made moſt eaſie.*

C. I long to know this eaſie way, to love my mortall enemie.

1055. F. *If thou wilt conſider, that notwithſtanding all theſe injuries he hath left thy better part untoucht, Which yet* a *thy hate to him, and deſires of revenge may kill: thou ſhalt (if thou ſincerely lov'ſt thy ſelfe) forgive all wrongs, and love thy foe, to ſave thy ſoul.*

a 1 Joh. 3. 14, 15.

C. This

C. This Conſideration may (by Gods grace) work a change of hate into love, and ſo perſuade me to pardon.

1056. *F. I wiſh, it do both theſe: yet thy pardon muſt have another and better motive.*

C. This motive, Sir.

1057. F. *The Love of God and Chriſt: for firſt, thou muſt forgive him, for his ſake, Who hath made him and thee, and doth daily remit thee greater ſums, then thoſe, thou remit'ſt thy brother. Then thou muſt forgive him for Chriſt,* [a] *who dy'd for thee, his then mortall enemie.*

[a] Rom. 5. 10.

C. I will then forgive him; yea even now heartily pardon him, in theſe two conſiderations. And moreover, I earneſtly pray God for him, deſiring his goodnes, to pardon him likewiſe, and give him that juſtice and honeſtie, he needs; yea all thoſe graces and bleſſings, both ſpirituall and corporall, which may make him a good Chriſtian and a contented man. And thus praying for him, as for my deareſt friend, it ſhall appear, that though he be my ſworn enemie, yet I am his true friend:

and

and ſuch he ſhall find me in all juſt occaſions.

1058. *F. If thou doſt this for thy enemie, What wilt thou do for thoſe, who are Gods friends and thine, ſerving him in great puritie, loving thee in ſinceritie, and heartily praying for thee, as farre as they know, thou liv'ſt here?*

C. What are thoſe good men, dear Father?

1059. *F. All the faithfull, otherwiſe called Gods Elect.*

C. I love them ſincerely, and would heartily pray for them, but that it ſeems needleſs.

1060. *F. Why ſo?*

a 2 Tim. 2. 19. *C.* Becauſe [a] Gods foundation remaining ſure, they can not finally fall from grace, and ſo be caſt away: but being faithful unto death, righteous and holie ſtil, the crown of life is given them.

b Rev. 2. 10
c Rev. 22. 11.

1061. *F. They can not, my Honie: for, Chriſt, Who [a] lov'd his own unto the end, declares it [b] impoſſible: [c] his immutable counſell being confirmed by an oath: Yet prayrs for them are not needleſs, rather neceſſarie, becauſe com-*

a Joh. 13 1
b Mat. 24. 24.
c Heb. 6. 17. &c.

commanded us by God.

C. In this reſpect they are neceſſarie. But why (think you) doth God command, to pray for the Elect?

1062. F. *I think for theſe reaſons. To teſtifie my Communion with all the Saints, and charitie to them, and our common dependence upon God,* [a] *without whom we can do nothing.*

a Joh. 15. 5

Beſides, I pray not only for the ſalvation of thoſe Saints, or Elect: but alſo beg for them the temporall bleſſings of health, peace, plentie and the like.

C. Well then, I'le pray likewiſe for them: yea will extend my charitie unto the Reprobat.

1063. F. *Not as being known ſuch, and in matter of ſalvation: for, thou muſt not pray God for thoſe, for whom Chriſt did not pray:* Joh. 17. 9. *and he did not pray for the world, by which the reprobat are meant.*

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a Joh 13 1
b Mat. 24. 24.
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I conceive, we may beg thoſe temporall graces for the reprobat, without which they would not ſuffer us to live with them or under them, in peace and godlines. 1 *Tim.* 2. 1, 2.

C. Yet St. *Paul* ſaith, we muſt pray

for all men; and reprobat are men.

a 1 Joh. 5. 16. 1064. F. *As they are men, and their reprobation* a *and ſin to death are hid from thee, thou maiſt lawfully pray for them: for, none but the Lord* b *knowing, who are his; we muſt pray for all men, leaſt we ſhould in our devotions exclude thoſe, who this year being infidels, or ſeeming reprobat, may the next year and ſooner too, agree in faith with us, and ſhew by a holie converſation their right faith in the* c *Lord of life, the Lord Jeſus.*

b 2 Tim. 2. 19.

c Act 3. 15

C. What muſt we pray or beg for the wicked?

1065. F. *If theſe wicked are of our religion, we muſt pray for their amendment; that they ſhew their faith by good works.*

Iam. 2. 18.

C. And what for Infidels, Jews and Papiſts?

1066. F. *For thoſe men, who want faith, or erre in part of faith, we muſt heartily pray,* a *that they all come unto the knowledge of the truth, and ſo be ſav'd according to Gods Will.*

a 1 Tim. 2. 4.

C. 'Tis well added, according to Gods will: for, 'tis not his will, that all men be ſav'd: you muſt not then,

Father

Father, beg ſalvation for all men: but indefinitly or indeterminatly for them, who are of his eternall and ſecret election.

1067. *F. I allow this ſecond Doctrine: but Why ſaiſt thou, that Gods Will is not ſuch? Doth not* Paul *teach?* a *that God will that all men be ſav'd:* *and* Iohn? b *that Chriſt is the propitiation for the ſins of the whole world.*

a 1 Tim 2. 4.

b 1 Joh. 2. 2

C. I know, that both ſaid ſo: but I beleeve, you miſtake them.

1068. F. *Where do I miſtake them?*

C. In taking that word *All* and the *whole world* generallyfor all men, who have been, are & ſhall be. for, we know well, Gods wil is ſo powrful, that a nothing can reſiſt, or make it void. Yet we beleeve, that many men are damnd: how is then the Lord willing to ſave them, and let them go to hell? unles you'le ſay, that though God hath not manie, nor contrarie wills, but one moſt ſimple and eternall: yet for our capacitie we diſtinguiſh it into two, and ſometimes into more.

a Rom. 9. 19.

1069. F. *What are thoſe two*

Wills, Child?

C. The will of Signe and will of Good pleasure: and so we say, that God will, that all men be saved, by the will of Signe, meaning Gods commandments and prohibitions revealed
Heb 1 1,2 to the fathers, by Angels, Prophets, Visions, Dreams; and unto us by the Scripture: for by it we know, that our salvation is pleasant to God, and see the means of it. But by the will of good pleasure, which is secret to us, such and such men are reprobat, and never shall have, either the means of salvation, or grace, to embrace them.

And by this will of good pleasure,
a Eph. 1 11 a Gods only proper will, all things happen: yea such things too, which are against the will of Signe. for, no-
b Psa. 135. 6 Dan. 4 35. & 5. 23 Rom. 9. 19. thing is, nor can be done b without the will of Good-pleasure, though manie things happen against the will of Signe.

b Gen 24. 15 Deut. 21. 4, 15. Judg 7 11, &c. Jer. 10 13. 1 Sam. 6. 7. &c. Mat. 10 29. And for things Contingent, that is which may be and not be, though they be such, in respect of second causes; yet in regard of Gods decree, they are necessarie, and happen not by chance, but are b ordain'd and govern'd by

by divine providence.

1070. F. *Give me ſome example, in which, as in a glaſſe, I may ſee theſe two Wills, according to thy diſtinction, though I confeſſe with thee, that God hath but one Will.*

C. Our Parents Fall ſhall be your glaſſe. Behold then in it theſe two nominall wills: for, 'twas againſt the will of Signe, ſith God did *a* forbid it; yet 'twas *b* decreed by that of Good-pleaſure.

a Gen. 2. 17
b Eph. 1. 11

1071. F. *How? Wilt thou then ſay, that God decreed that fall? That is the way, to make him the author of ſin, a moſt horrible crime imputed to us by Jeſuites, as Falſe as Preſumptuous: Falſe in manie points of Doctrine: Preſumptuous in their vows and name.*

C. To make God ſo, is an horrible crime: but I do not; for, I beleeve the *a* contrarie, notwithſtanding their falſe and malicious imputation: I ſay then, God decreed that fall, not as a ſin; for, he *b* hates and prohibits it; but as a mean, to *c* manifeſt the glorie of his Mercie and Iuſtice: Mercie to the Elect, and Iuſtice to the Reprobat: for,

a Iam. 1. 13. 14. 1 Ioh. 2. 16. & 3. 8.
b Exod. 20 3. &c. Lev. 11. 44 Ioh. 5. 14. & 16. 8.
c Rom. 9. 22. 23.

God, being a mightie Lord, [d] the Lord of all the world, and the owner of a great houſe, hath [e] veſſels of all ſorts, ſome to honor, others to diſhonor.

d Ioſh. 3. 11
e 2 Tim. 2 20.

1072. F. *This is a prettie diſtinction, to helpe our Weak underſtanding, in the ſearch of manie great truths: and moreover it may be ſaid, that* Paul *meant by* all men, *a part by the whole: ſome of all ſorts, degrees, conditions, ages, profeſſions: and that S.* John *by his* Whole World, *underſtands onely the Elect, diſperſt in the whole world, and freely gathered of all Nations, Sects, Religions, as well Gentiles, as Jews; to ſhew, that Chriſt being the Lord of all, the true and onelie Mediator 'twixt God and men, dyd for men of all religions, and that the fruits of his paſſion ſhould not be kept from the heathen; but that his Goſpel ſhould be preacht to all nations, and beleeved of them.*

C. As the wicked are often call'd the World, ſo the [b] Elect have that name too; and ſo I ſee, you give a fair and true expoſition to theſe places of 1 *Tim.* 2. 4. and 1 *Joh.* 2. 2. yet I am taught to ſay, Chriſt redeem'd me and

a Joh 1 4. 17. & 15. 18 19.
b Joh. 3. 16 & 12. 47. 2 Cor. 5. 19

and all mankind.

1073. *F. If thou ſaiſt ſo, thou muſt have a figure, or diſtinction, to juſtifie thy ſpeech.*

C. What figure, Sir?

1074. *F. One, Which is call'd Synecdoche, that is a ſpeech, in which a part is underſtood by the whole, or the whole by a part.*

C. What's the ſence of theſe words by your figure?

1075. *F. No other then this. Chriſt redeem'd all mankind, that is, Chriſt redeem'd manie men, part of mankind: yea that whole part, which deſerves onely, to be cald mankind, the reſt being degenerate. And here mark child; that although* all *be an univerſall, common, or generall terme: yet it is not alwayes uſed univerſally.*

C. Shew me I pray, where it is not taken generally.

1076. *F. Of manie places of Gods Words, let theſe two ſerve.*

All things are lawfull unto me. 1 Cor. 6. 12
Was then Idolatrie, blaſphemie, murder, falſe Witnes, and the like, lawfull to holie Paul?

C. Not ſuch, but things Indiffe-

rent, of which he ſpeakes in the next verſe, and in the 10. Chapter. verſe 23. 24, 25. &c.

1077. *F. Well ſaid of this: but how wilt thou anſwer the next?*

Col. 3.20. *Children, obey your parents in all things. Muſt then Children obey in thefts, drunkennes, fornication, deceits, &c?*

C. Never in theſe: but in juſt, honeſt things.

1078. *F. Then mark again, that* All *is not alwayes taken generally for all.*

C. I obſerve this. When then I ſhall find theſe [a] Chriſt gave himſelf a ranſome for all men: and [b] Gods grace brings ſalvation to all; I will remember your figure, thinking the whole is put there for a part; and that an *All* includes not alwayes all: yea I will ſee that Chriſt hath ſaid [c] that he would grant his life a ranſome for many, and that he [d] prayd not for the world. But whats the Diſtinction, which muſt help to make that ſpeech true, Chriſt redeem'd me and all mankind?

[a] 1 Tim. 2. 6.
[b] Tit 2. 11
[c] Mat. 20. 28.
[d] Joh. 17. 9

1079. *F. Before I anſwer thee, thou muſt tell me, how Chriſt hath re-*

redeem'd thee.

C. 1. By [a] carrying my ſorrowes, bearing my ſins in his bodie, yea ſoule: that is, enduring thoſe torments, feares, death, and taking upon him the [b] curſe, juſtly due to my tranſgreſſions.

2. By [c] yeelding that perfect obedience unto the law of God, which was requird of me: for by both theſe, Paſſion, Action, Chriſt ſatisfyd for me, delivered me from the power of hell, renued in me Gods image, and purchaſt me eternall Life.

1080. *F. Sith this was done by Chriſts obedience and paſſion, and that the merits of both are doubtleſs infinit, ſo that ten thouſand worlds might be redeemd by them: thou maiſt well ſay, Chriſt redeemd all mankind, meaning, that the merits of his obedience and paſſion were ſufficient for the ranſome of the whole world, although they be not effectuall. But the figure is better, then the Diſtinction.*

C. I think, this is your meaning concerning the laſt: that Chriſts merit is by its worth and dignitie ſufficient for all men; but not Effectuall or

For-

[a] Iſa. 53. 4. &c. *to the end.* Mat. 26. 38. & 27. 46. Rom. 4. 25. 1 Pet. 2. 24.
[b] Gal. 3. 13.
[c] Rom. 5. 19. Phil. 3. 9. 1 Cor. 1. 30 2 Cor. 5. 21.

Forcible to all; that is, to ſave them all, becauſe not applyed to all, but onely unto them, for whom he prayd, and intended to dye.

1081. *F. Who are thoſe, Child?*

C. All the faithfull, *Father*; that is, all thoſe Elect, who by Gods grace beleev'd, or ſhould beleeve his ſons Incarnation, actions, and paſſions for their ſakes, making theſe theirs by faith.

1082. *F. If Chriſt dy'd but for the Faithfull, then very few are ſav'd.*

C. And ſo [a] Chriſt ſaid: and for that cauſe [b] calld th' Elect, little flock.

1083. F. *Yet he did likewiſe ſay, that [c] his bloud was ſhed for manie.*

C. Then of both ſpeeches we may gather this doctrine; that few and manie men are ſav'd.

1084. F. *Bind up what thou gathereſt: for, who can agree this, few and* manie?

C. I my ſelfe thus: Manie, abſolutly in their number: but few reſpectively, compard to thoſe millions of perſons, who are damn'd. A little flocke Chriſt leads to life, through the narrow & ſtonie path of a right faith,

[a] Luk 13, 23, 24, Mat. 7. 13, 14. & 20, 16.
[b] Luk 12. 32.
[c] Mat. 26. 28.

ver-

vertue and mortification; if you conſider the populous Nations, which follow the broad way of infidelitie, vice and ſenſualitie, whoſe end is damnation.

1085. F. *If indeed in all ages we will compare the Church of God to the reſt of the world, thoſe large Countryes, diverſe Kingdoms, potent Empires, which were and are without Gods right knowledge and holie lawes, Chriſts flocke ſhall then appeare little.*

C. Yea, Father, if we looke, how manie Sects among the profeſſors of the truth, pretending all to be the Church of God, while they erre moſt groſſely, both in faith and manners: and in that Sect, which is indeed the right; ſee, how many are *a* in the Church, who are not of the Church, *b* out of which there's no ſalvation, we ſhall ſay, the number is ſmall.

a 1 Joh 2. 19.
b Act. 2. 47.

1086. F. *Very ſmall, my faire child: But few elect, to many reprobate: but few godlie, to many lewd livers: but few faithfull, to manie infidels: but few, who have the inward vocation, to thoſe, who have had the outward: and of theſe two, but few to them,*

them, who have neither.

C. Why? Are not all men call'd?

1087. F. *Tell me how they are call'd: then we shall see, whether all men be call'd.*

C. I beleeve, they are call'd by teachers and preachers.

1088. F. *Teachers? Preachers? Of what?*

C. Of glad Tidings.

1089. F. *By these glad Tidings thou meanst the Gospell of Christ.*

C. Yes Sir, yet not separating it from the Morall Law, [a] which must likewise be preacht, as being [b] naturall and still [c] holie, just, good, and [d] without which faith is unprofitable and dead: yea, no right faith, since where 'tis such, it workes by [e] Love, which it produces, as a cause efficient its effect: for, charitie is made livelie by faith, without which no man can please God: love God: since we must know before we love. I say therefore that men are call'd to salvation, by [f] the publication of the gratuit Gospell: for, faith must be taught them out of the word of God, by faithfull and learned Preachers.

[a] Iam. 2. 14.
[b] Rom. 2. 14, 15.
[c] Rom 7. 12.
[d] Iam. 2. 14.17.29.
[e] Gal. 5. 6.
[f] Mar. 16. 15.

1090. F. *Muſt theſe Preachers be ſent?*

C. Without all doubt.

1091. F. *By whom?*

C. By God himſelfe, *a* the Maſter of the great harveſt, from whom the labourers muſt have their commiſſion, either ordinarie, or extraordinarie. *a* Mat 9. 38

1092. F. *What is required in th'ordinarie Vocation to the miniſterie?*

C. Lawfull Election, wiſe Examination of good life and learning; due and holie Impoſition, or Confirmation, without keyes, ſhaving, ſtrange robes, unction, and other ſuch ſuperſtitious ceremonies. Act 1. 23. 26. & 6. 3. &c. & 14 23.

1093. F. *And how is the Extraordinarie Vocation known?*

C. Who is call'd ſo, muſt have his Commiſſion ſeald by *a* Gods Spirit, teſtified inwardly, by a great knowledge of his myſteries, and ſtrong motives, to advance his glory: and outwardly, *b* by a good life, ſuch as becomes Gods meſſengers; and by urgent neceſſitie, without which God gives not ſuch Commiſſions. *a* Gal. 1. 1. Deut. 18. 18. Rom. 12. 6 &c. 2 Cor. 4. 5. *b* Phil. 3. 6 2 Cor. 6. 3 &c.

1094. F. *Why doth he not?*

C. Becauſe where ordinarie meanes ſerve

ſerve, the extraordinarie are needleſs, and therefore proceed not from God: ſeeing, he doth nothing in vain. And ſo in this laſt Vocation beware of proud conceits; leaſt humane preſumption be taken for Gods vocation.

Rom. 10. 14, 15. 1095. *F. Sith men are call'd by preachers and teachers, and that they muſt be ſent: doſt thou thinke, all the world is call'd?*

Rom. 10. 18 *C.* Why not? Have they not heard?

1096. *F. No doubt, their ſound Went out through all the earth, and*

Rom. 10. 18. *their Words into the end of the world.*

C. Then all the world is calld: that is, the Goſpel is preacht to all men.

1097. *F. Tis manifeſt by hiſtories that the Goſpel hath been ſpread through the world ſucceſſively, one Nation hearing it after another, and manie at one time: but that it hath been in all ages from Chriſt, and is now known to all the world, is more then can be prov'd.*

C. Tis indeed more: for, the contrarie is too cleer. Who preaches it unto the Turks, Chinois, Japonnois, Jews, and manie great Nations?

1098. *F. No man, for ought I know*

C. Then

C. Then I will plead for you, and therefore inform you, that the Jews heare it now in Rome and manie towns of Italie, and I think, some Jesuits and Franciscans preach it in Jerusalem, Constantinople and few places under the Turk, yea in Japon, China, where they work dayly great wonders, if you will beleeve their own relations.

1099. *F. Thou hast left me the better cause, and so I answer thee, that such men may preach in all parts: but it is such Gospel, as I beleeve, doth like* [a] *dying Rachel bring forth Benones, sons of sorrow; or like* [b] *the Phariees, children of hell.*

a Gen. 35. 18.
b Mat. 23. 15.

C. Why dear father? Are Papists such? Nay rather are they not Blessed Gracious and Heavenly children?

1100. *F. Aske Paul, if they be Blessed and Gracious: for, hele tell thee, that as manie, as are of the works of the Law, are under the curse* [a] *and that he's faln from grace, and Christ is become of no effect to him, who is justifyd by the* [b] *Law; that is, who thinks himself, or will be justifyd by his good works: for, if righte-*

a Gal. 3. 10.
b Gal. 5 4

righteousnes be by the Law, then
c Gal. 2. 21. *c Christ dyed for nothing, or, in vain.*

C. If they be not blest nor gracious, I can hardly esteem them Heavenlie.

1101. *F. Should Paul and John live now, they would not truly think them such: for, they have left us this*
a 1 Cor 6. 10. Rev. 21. 8 *doctrine; that a Idolaters shall not inherit Gods Kingdome.*

C. As Papists are Idolaters, and seek Justification in their works, yea teach that b Christs righteousnes is not imputed unto us, for our justification:
b Rom. 5. 19. 2 Cor 5. 21. Gal. 3. 9. You do well to call them Papists, and not Christians: for certainly, Christ profits them nothing, if they dye in their grosse errors of merit and Idolatrie: and so, as manie as are called by them, must not be esteemd called by God.

1102. *F. Yet his Gospel is preached to them.*

C. Tis so: but with such foul corruptions of the text, false expositions of the sence, dangerous additions of
a Ezech. 20. 18, 19. Col. 2. 16. &c. a Traditions and unwritten pretended truths, which well examined are meer lies and impieties, although confirmed

or commended by viſions and falſe miracles: that 'tis rather the Popes word, then Gods Word; and ſo who's call'd by it, is call'd by the Pope, not by God.

1103 F. *Then thou maiſt ſee, that in all ages from Chriſt, yea in this, verie few men are call'd; that is, have the knowledge of God and Chriſt: and before he took our nature, thou maiſt read in the Old Teſtament, how few knew and ſerv'd God, and beleeved, that Chriſt ſhould come.*

C. In the Old Teſtament, we find but a little nation, having both the knowledge of God, and keeping his ſtatutes: but [a] the children of *Iſrael*, of whom, notwithſtanding this knowledge and good life in ſome, the greateſt number ſerved other gods, and liv'd verie lewdly: yet *Paul* tells us, that the Gentiles knew God.

[a] Pſa. 76. 1. & 147. 19.

Rom. 1. 19. 20.

1104. F. *He ſaith indeed, that they knew him; but that they glorify'd him not, as God: yet thou maiſt ſee, that their knowledge was not ſufficient unto ſalvation.*

Rom. 1. 21.

C. Where can I ſee't?

1105. F. *In theſe cleer words:*

Rom. 1. 21. *They became vain in their imaginations, and their foolish heart was full of darkness.*

C. But they serv'd God.

1107. F. *That Chapter shewes the contrary: for there we see, they were idolaters, haters of God, malicious, murderers, adulterers, yea Sodomites, &c.*

a v. 29 &c.
b v. 26, 27.

C. Yes, few of them were such: but many of them did live otherwise.

1107. F. *Nay rather say: many of them, millions of them were such, murderers &c. but few liv'd otherwise, as Plato, Socrates, and such.*

C. Do you then think, they were good men, and in the state of salvation?

1108. F. *They might have a natural goodness, but without faith it cannot reach to Salvation. If then they knew not God aright, and believed not in Christ, they are lost men: for, a Who hath not him, hath not life, and b Without faith it is impossible to please God: and a right faith in God must not be without faith in Christ.*

a 1 Joh. 5. 12
b Heb. 11. 6
c Joh. 14. 1

C. They lived before Christ, how then

then could they know him?

1109. F. *As* Abraham, *who ſaw his day.* Joh 8. 56

C. How Sir?

1110. F. *By faith, beleeving, he ſhould aſſume his nature, to redeem him from ſin and hell; and purchaſe him heaven, by his paſſion and righteouſnes.*

C. Were all men bound to beleeve this, from *Adam* unto *Chriſts* coming, as we muſt now beleeve, that he is come?

1111. F. *Yes verily: for,* [a] *Chriſt was then what he is now,* [b] *the way, truth, life: ſo that no man could be ſaved but by him, walking in his ſtatutes, beleeving his doctrine, and expecting* [c] *ſalvation through his name: that is, by his holie life and moſt cruell death, which his Divinitie made meritorious and effectuall for all men, who beleeve in him.*

[a] All 3. 8
[b] Joh. 4. 6
[c] Act. 4. 12

C. I conceive, this is true, and by't gather, that the number of them, who truly knew and ſerved God, before Chriſts coming in the fleſh, was verie ſmall; [d] Gods Word being ſhewd to *Jacob*, and his judgements hid from

[d] Pſa 147. 19. 20.

other nations. But can not men be converted unto the truth, by other means, then by the preaching of Gods Word?

1112. F. *What other meaus?*

C. Either divine Revelation, or naturall Goodnes, Strength, Wisdome and Knowledge.

1113. F. *Concerning the first I confesse, that God reveales himself e often to men: but 'tis to such, as know him alreadie: for, unto them he gives new lights, and increases their old knowledge. But that an Infidel may by divine revelation have the knowledge of saving truths, the Word of God seems to denie.*

C. Where?

a 10.14. 1114. F. *In the* Romans, *where* Paul *asking, how they should believe in him, of whom they have not heard: and how they shall hear, without a*

b v. 17. *preacher; concludes, that Faith comes by hearing, and hearing, by the Word of God.*

C. Yet Gods Spirit may supplie all wants, and inspire that into the mind, which none preaches unto the ears.

1115. F. *He may do it, but Wil he do't?*

C. I

C. I can not ſay, he will: for, I find no ſuch thing in his revealed will: rather conſidering that he might have immediatly taught *Cornelius* & *Saul*; yet that he commanded them to ſeek the ordinarie means: ſo that *a Cornelius* muſt ſend for *Peter*; and *b Saul*, go into the Citie, to hear by *Ananias*, what he muſt do, I doubt much of this point; yea adding to thoſe two the converſion *c* of the Æthiopian Eunuch by *Philip*.

a Act 10. 5
b Act. 9 6.
c Act 8 &c.

1116. F. *Thou ſhouldſt not doubt of it: for, theſe mens vocation, at firſt extraordinarie, by Chriſt & his Angel; yet in the end ordinarie, by the Miniſters of Gods Word, declares ſufficiently, a how we are calld to be the Sons of God, and Members of his Church, firſt by hearing, then beleeving, what his ſervants preach in his Name, out of his Word.*

a 1 Joh 3 1

C. Yet you find not, that *Ananias* was a Miniſter of the Church: and we have ſaid 1091. that we muſt have an ordinarie or extraordinarie Vocation, to preach.

1117. F. *Either vocation muſt be had, to adminiſter the Sacraments, pray for the Church, and teach the*

See 1090. &c.

Church: and so Ananias *had one of them, yea perhaps both: yet I beleeve there are some occasions, in which a privat man may instruct and convert others.*

C. Yes, in privat, and in th' absence of Maisters.

1128. F. *And so I mean: yet if I mistake not the* 14. *Chapter of the* 1 Cor. *and other places of Gods Word, every man might in th' old time, both amongst the Jews and Christians, pray, sing, and teach in the open Congregation: only women were then silent.*

C. This is a strange doctrine.

1129. F. *The practice may seem strange, because 'tis out of use: but the Word must not seem strange to the godly and reader of Gods Word.*

C. No truly good Father: nay, if to receive instruction and comfort, is a thing of so great importance; that practice was once excellent.

1130. F. *Most excellent and of all things commanded, or at least commanded and permitted unto all men: that all might learn, and all might be comforted.*

C. Then I wish, it were amongst us,

as, and that we had wisdome enough, [b] to do't and all things decently, in order and [c] to edification. But what say you of my other means of Conversion? Can not my Naturall Goodnes, Strength, Wisdome, or Knowledge convert me, or at least help me much, in meriting Gods grace?

[b] 1 Cor. 14 2 [c] v. 26.

1121. F. *If [a] the imagination of thy heart is evill from thy youth and continually:*

If [b] there is no man, who does good, no, not one:

If [c] be God alone, Who works in thee, both to Will and to good; where is thy Naturall Goodnes, or Morall Honestie?

[a] Gen. 8. 21. & 6. 5. [b] Psa. 14. 2, 3. [c] Phil. 2. 13

C. I presumptuous fools imagination: or, now I find none in my heart.

1122. F. *If [a] thou hast no more power, to do good, than the Ethiopian, to change his skin; or the Leopard, his spots:*

If [b] the ill tree can bring forth no good fruit:

If thou [c] canst not go to the Father, but by Christ; nor [d] to Christ, except the Father drawes thee; Where is the Strength of thy Nature?

[a] Jer. 13. 23. [b] Mat. 7 18 [c] Joh. 14 6 [d] Joh 6 44

C. Theſe paſſages have weakned it.

a Rom 8. 7. 1123. F. *If* a *the Wiſdome of the fleſh is enmitie againſt God; for, tis not ſubject to his Law, neither indeed can be.*

b 1 Cor. 2. 14. *If* b *the naturall man doth not perceive the things of the Spirit of God; for, they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcernd.*

c Tit. 3, 3, 4. *If* c *before thy converſion, thou art unwiſe, or fooliſh, diſobedient, deceiv'd, &c. where is thy Naturall Wiſdome?*

C. It is become folie in my apprehenſion, that I may be wiſe in Gods ſight.

a 2 Cor. 3, 5. 1124. F. *If* a *thou art not ſufficient of thy ſelf, to think anie good thing, as of thy ſelf; but thy ſufficiencie is of God:* b *if thou canſt not know, nor ſay, that Jeſus is the Lord, but by the holie Ghoſt; where is thy Natural Knowledge?*

c Pro. 16, 1. & 20. 24 Ier. 10. 23. C. I have loſt it, Father: I mean, I forſake it, with Wiſdome, reaſon, ſtrength, goodneſs, and all, my Nature can brag of, as c preparations to Gods

Gods grace, merits of it, and means of Converſion.

1125. F. *How doſt thou forſake them?*

C. In not relying upon them, but holding my converſion and ſalvation from the meer grace of God, deſiring him, to [a] take away my ſtonie heart, open my eyes and eares, and (in a word) [b] to convert me both to right faith and holie life; and I ſhall be converted, if I am not ſo alreadie.

[a] Ezech. 36. 26.

[b] Ier. 31. 18. 19.

1126. F. *Is this all, thou wilt do?*

C. No ſir, for ſith the knowledge of Gods Word is [a] neceſſarie to my converſion and felicitie; I will [b] ſtudie and [c] eſteem it above all earthlie things, and that betimes, wiſhing, praying, all living men do ſo.

[a] Ioh. 5. 39. Rom. 10, 14

[b] Pſa 119 15. 97.

[c] Pſ. 19 10. 1 Tim. 4. 15

1127. F. *Why doſt thou adde living?*

C. To declare, I except the dead, for whom I can not pray ſuch thing, nor nothing elſe at all.

1128. F. *Why canſt thou not?*

C. Becauſe they are either in heaven, or hell.

1129. F. *A good reaſon: for certainly the firſt need no prayers, ſith they are moſt happie, wanting nothing*

we

We can desire for them.

C. And to the second, our prayrs can do no good, because the vials of Gods wrath are powred upon them: neither may we lawfully pray for them.

Rev. 16, 1, &c.

1130. F. *Why may we not?*

C. Because, if we must not pray for them,[a] who have sinned unto death, that is, for the known Reprobat, sith then our praires are vaine: shall we pray for the damned spirits?

[a] 1 Ioh, 5, 16.

1131. F. *No, not for them.*

C. For what dead then?

1132. F. *For the souls in Purgatorie.*

C. But I have said 96 that the bloud of Jesus extinguisheth that imaginarie fire.

1133. F. *Thou hast said so, and I do believe it: but who hath found that fire?*

C. The heathen first found it, then the Pope did blow it, and the Friers carried it abroad, to burn others, and warm themselves by it.

1134. F. *How that?*

C. By making sillie souls afraid, to fall into that fire, and then perswading them

them, that they can ſing them out of it.

1135. F. *And do they this for love?*

C. Yes, for the love of thoſe fair legacies, or pieces of money, wherewith thoſe Prieſts are hir'd by blind Papiſts, to ſing Maſſes and Diriges, for the ſouls of the dead, yea for ſome ſouls, who have left their bodies 600. years agoe.

1136. F. *This is but a falſe love, and a baſe way to live, for thoſe proud men, who with their ſhaven crowns, think themſelves fit fellowes for Kings.*

C. This is as baſe, as deceitfull: but by theſe and ſuch means, they have in their Kitchins aboundance of fuell, to keep their idle bodies warme; and good ſtore of delicat bits, to fill their greedie guts.

1137. F. *I perceive, thou knowſt them, and withall their errors, and 'mongſt them this Purgatorie, which finding not in the Scripture, and beleeving, that as ſoon as mens ſouls leave their bodies, they are carried (even by a Popes opinion) either to heaven or hell, where my praires can do them*

a Iſa. 57. 1, 2. Iob. 5. 24. 2 Cor. 5. 1. Rev. 14. 13. Gregorie 1.

no

no good; I will ſpare them for the living, and for my ſelf: but what prayers doſt thou wiſh me to uſe?

C. Your diſcretion muſt teach you that: for, you muſt pray according to your wants, zeal and knowledge.

1138. F. *This is a good reſolution, but not to the queſtion, I meane.*

C. I can anſwer your words, but not judge of your intentions: yet I ſuppoſe, you mean to ask, whether you may uſe a ſet form of prayers, or pray on the ſuddain.

1139. F. *That is my intended queſtion, a point now much controverted.*

C. Controverſies ſhould be upon obſcurities, difficulties; and I find none in this: for without doubt we may uſe prayrs already made, either by us, or by others, upon ſeverall occaſions, both in public and in private. For, God did appoint a form of bleſſing the people, yea *b* of curſing: Davids Pſalmes were ſung by the Iews, and *c* Chriſt and Iohn taught their Diſciples to pray. And we may likewiſe pray both for us and others, on the ſuddain, without premeditation, as Gods ſpirit moves us.

b Deut. 27 15, &c.

c Luk. 11. 1. &c.

1140. F. *If we pray thus on the ſudden, can our Prayers be Graue, True, Juſt and Religious?*

C. They may be ſuch if ſhort, and ſo you ſhall find manie ſuch in the holie Scripture.

1141. F. *There are manie ſuch, I confeſſe; and that there muſt be ſuch, our own neceſſitie, and Gods precept ſhew it.*

C. Our owne dailie neceſsities require this libertie, to pray on the ſuddain: for, manie occaſions, which can not be foreſeen, happen hourely, in which, by the Lords aſsiſtance, we muſt both pray and thanke, of our own wit and zeale, like good men [a] bringing forth good things, out of our own treaſure. But where is Gods precept, to pray on the ſudain, or without premeditation?

[a] Mat. 13 52.

1142. F. *Tis in S.* Paul, *bidding us pray continually.*

1 Theſ. 5. 17.

C. In praying thus, we can indeed hardly premeditate our prayrs: for then we pray upon all occaſions, yea even when we do other things, as I have ſaid, 979. 980.

1143. F. *We pray ſo, and do well: and theſe extemporarie, or ſudden*

prayrs

pray'rs please me so much; that I conceive, we must ne're pray by booke, nor use those prayrs, We have thought on before; but pray, as the spirit moves us.

C. Then you must likewise think, you must never have publicke praires.

1144. F. *I must not thinke so, Child: for we meet to pray together.*

C. And you all pray, as the spirit moves you?

1145. F. *We doe, or should doe so.*

C. And your prayers are not prepard? not readie made?

1146. F. *No, by no meanes.*

C. Then I guesse, you all pray softly, and so your prayrs are not publick, because secret and unknowne to the rest, who so cannot say their *Amen*, give their consent to the desires of each other.

1147. F. *Yes, yes; others can say* Amen, *or* So be it: *for, We pray loud enough.*

C. The louder you pray, 'tis the worse: for, then the noise is so great, confuse and indistinct; that you can not discerne what others say. Besides, you cannot marke at once the severall prayers

prayers of the Congregation.

1148. F. *I confeſſe, we can not; neither have we ſuch praires.*

C. What then?

1149. F. *The Miniſter, who is the mouth of the Congregation, prays aloud for the reſt, who heare him devoutly.*

C. And doth he pray on the ſuddaine?

1150. F. *We beleeve it charitably.*

C. And ſo I may often, if not alwayes, beleeve the ſame with you: his extemporarie prayers conſiſting of ſuch poore concetts, light expreſſions, and vaine repetitions, as ſhew, his heart was not prepard to pray: ſith his prayer is not ſo grave, juſt, religious, as it ſhould be: But give me leave, to aske you a queſtion. Sir, Are you not oblig'd to pray on the ſudain, and as Gods Spirit moves, as well as your Paſtor?

Who doth ſo, ſhall doe well, to be informed of my cenſure.

Who do h not ſo ſhal n t offend againſt me.

1151. F. *I know, I am, and ſo are all.*

C. Then ſtop your publick mouth, or let him pray ſoftly to himſelfe: and ſo let the reſt doe.

1152.

1152. F. *Why ſhould our publick mouth be ſtopt?*

C. Becauſe otherwiſe you can not pray, as the ſpirit moves you, on the ſudaine: for he moves diverſly.

1153. F. *How canſt thou prove this true?*

C. By your ſelfe good Father. Call ſome of your neighbours, as few, or many, as you will, and give them pens, inke and paper. Then begin all to pray, without premeditation and communication; and let each man, woman and child write his owne prayr: then conſer your notes together: for, I am confident, that although yoti pray all, by Gods inſpiration; yet your prayers ſhall differ much, in th'invention, expreſſion and matter: yea, you may find contrarie things deſir'd, becauſe all things are not fit for all men.

1154. F. *What then? Muſt we not pray,* [a] *as Gods Spirit ſhall move us?*

[a] Zech. 12. 10. Iude 20.

C. You muſt, elſe you ſhall pray in vaine; yea, your prayer is a ſin before God. But what thinke you of a litle ſuppoſition?

1155. F. *Let me heare it with ſpeed.* *C.* Hearke

C. Hearke then to me, I beſeech you. If your Paſtor in his cloſet, after a ſhort and fervent praire to God, for his moſt gracious aſſiſtance, in the compoſition of ſuch prayer, as may expreſſe your wants, manifeſt your deſires, declare your ſins, witneſſe your gratitude, inſtruct your ignorance, and correct your vicious affections & actions: (for, a prayer well made is a learned Sermon;) writes what comes to his mind, then reads it againe and againe, to ſee, whether it hath the conditions of a good prayr: can you ſay, God is not with him?

1156. F. *I can neither ſay nor think ſo: for certainly the Holie Ghoſt is with that man.*

C. No doubt God is with him, giving light to his mind, heat to his heart, and motion to his pen.

1157. F. *I begin now to ſee, this man is more likelie, to be inſpir'd by God, then if raſhly and without ſuch preparation, he lookes in the Pulpit, that the Spirit fall upon him.*

C. If you ſee this, then you may likewiſe ſee, that if his prayr be good and godlie for one day, it may be ſo

for manie more.

And if for one Congregation, then [illegible] for manie.

Then it may be writ out, or printed [illegible].

F. *All this may be, for anie*

C. [illegible] if that prayr and manie more this [illegible], and once approvd by the rulers of Church and State, are commended, yea commanded to all congregations, as a forme of publick service: will you then forbear it, because it is a form of prayrs, a Liturgie approvd and injoined by lawfull superiors?

1159. F. *If it be left indifferent, I will sometimes use it: but being commanded, 'tis a breach of my libertie: and so I will not receive it.*

C. Desire of Libertie makes manie free men slaves, because they grossly mistake it: or *a* use it as a cloak of malice, or as pretexts and *b* occasion to satisfie their corruption and lusts. Is the Communion of Saints against your Libertie?

a 1 Pet 2. 16.
b Gal. 5. 13.

1160. F. *Rather it is an Article of Faith, and a fair mark of Liberty*

and

and he's a Wretched Slave, who is without that Communion.

C. See what you ſay, Father: for, your own mouth doth condemn you, or at leaſt thoſe, whom you ſeem to defend.

1161. F. *How Love?*

C. 'Cauſe if he be ſuch ſlave, who is without that Communion: and if this Communion conſiſts in like being, life, affections, actions, food, faith and hope, as I have ſaid 342. what can you be, if wilfully you diſſent from Gods Saints, in your affections and actions, concerning his ſervice?

1162. F. *Thou doſt terrifie me: for ſith* [a] *the beleevers had at firſt but one heart, and* [b] *continu'd daily in the Temple With one accord, I may well fear, thoſe are not right in faith, who have* [c] *different affections in Religion,* [d] *keep not the unitie of the Spirit in the bond of peace, but* [e] *forſake publick aſſemblies: yet we have ſome reaſons of our Separation.*

[a] Act. 4. 32
[b] Act. 2. 46
[c] Phil. 2. 2. &c.
[d] Eph. 4.
[e] Heb. 10. 25.

C. Thoſe reaſons Sir.

1163. F. *The firſt is this. God commands us to go out of* Babylon. Rev. 18. 4.

C. Read good Interpreters, and

they'le tell you, this *Babylon* is *Rome*, which, being full of groſſe Idolatries, pernicious Hereſies, abominable Sins, and in a word, Antichriſtian, [a] you do well to forſake. But can you ſay, our Church is ſuch?

[a] Ie. 51. 9. Rom. 6. 17. 1 Joh. 5. 21.

11'4. F. *Not altogether ſuch, but yet it hath errors enough, to make us forſake it.*

C. Name thoſe errors, and ſee, whether they be reall or imaginarie; in themſelves, or in your fancie: and if errors indeed, ſee, whether they be ſuch, as may juſtifie your Separation.

Is our Church ſo corrupt, both in Doctrine and Diſcipline, as was the Jewiſh, in Chriſts time? Yet you find him in their Temple and Synagogues: yea, after his Reſurrection, his Diſciples reſorted daily to the Temple, and were preſent to thoſe Ceremonies and Sacrifices, which (as they knew) were aboliſht.

11'5. F. *Yea, but you have many lewd-livers among you.*

C. And what were the Jewes in Chriſts time? What holie men their high Prieſts, Levites, Phariſees and Scribes

Scribes were, may be ſeen in the Word of God: yet Chriſt and his frequented them, prayd and preacht in their aſſemblies, and did eat at their tables. Did the Apoſtles of Ieſus forſake his companie, for traiterous *Judas?*

1166. *F. No, but (as manie learned men think) they did receive the Sacrament with him.*

C. Whether they did or no, is no part of our faith, unles it appears ſo in the holie Scripture: but 'tis certain, he was a reprobat, yet of or in Chriſts companie. I wiſh Father, it would pleaſe you to conſider, that the Church is figurd by the Ark of *Noah*, a great houſe, net and field. a Joh. 17. 12

1167. *F. What good ſhould this conſideration do?*

C. It might teach you this true doctrine: that the Elect and Reprobat may be together in the Church. For, as in a *Noahs* Ark were clean and unclean beaſts and fowles, yea a *Ham* with *Sem* and *Japheth*: and as in a great houſe there are veſſels, not only of gold and ſilver; but alſo of wood and of earth: ſome for honor, others to diſhonor: and as c a Net hath both a Gen. 7. 1 &c. b 2 Tim 2 20. c Mat. 13. 47, &c.

d Mat. 13. 24, &c. good and bad fiſh: and a d Field contains wheat and tares, which muſt grow untill the harveſt; leaſt who gathers the tares, ſhould pluck alſo with them the wheat: ſo good and evill men are here mixt together.

1168. *F. Yet* Paul *beſeeches us, to mark and avoid thoſe, who cauſe divisions and offences, contrarie to the Doctrine, we have learnt.*

Rom. 16. 17

C. He doth ſo I confeſſe, and for ought I ſee, doth mean you. For, you cauſe diviſions, contrarie to the ſweet Doctrine a of being all of one mind in the Lord. You are hie minded, contrary b to humilitie, ſo often preacht to you. You are uncharitable, contrarie to the rules c of brotherlie love, and of d bearing one anothers infirmities. You judge and damne all men, who are not of your mind, contrarie to Chriſts own prohibition; e Judge not, leaſt you be judg'd. You rail againſt our Church, Prayrs and Preachers, againſt f Gods cleer prohibition.

Let not my dear brethren be offended at this. I mean not all, but ſome.

a Rom. 15 5.

b 1 Pet. 5. 5, 6.

c 1 Theſſ. 4. 9.

d Gal. 6. 2

e Mat. 7. 1.

f Tit. 3. 2. Jam. 4 11.

1169. *F. If We judge not, how ſhall*

we

the Wicked be cut off? Say What thou Wilt: [a] *idolaters, fornicators, covetous, drunkers, railers and extortioners must be avoided by good men.* [a] 1 Cor. 5. 11.

C. And ſo they muſt, except by ſuch, who can not nor muſt forſake them; as, parents and children, ſubjects, ſervants, husband and wife: or who muſt, or can recall them, by their godlie converſation, learned exhortations, due corrections: as, miniſters, wiſe men, kings, maiſters and tutors.

1170. F. *Yea, but I mean, they ſhould be excommunicated, prohibited all Chriſtian aſſemblies, as being unworthie to have communion with the godlie, in divine myſteries.*

C. Th'are indeed unworthie, and ſo may be excommunicated: but their excommunication is not left to your diſcretion; but was in the old time agreed upon [a] by the major part of the Church, or the whole Church, and is now by her governours, who in this muſt beware, to pluck up the wheat with the tares? [a] Mat. 18, 17.

1171. F. *And can this be done in the Church? Can the godlie be rooted out with the wicked?*

C. Christs caution insinuates as much, when in his Parable, he makes the maister of the familie forbid his servants, to gather the tares; least with them they pluck up the wheat: for there are manie men, so great in authoritie, riches, learning, reputation; that being put out of the Church, they might draw out manie with them, and so for the present weaken and discourage the rest. If then the rulers of the Church, who should know more, and see further then privat men, because they stand in higher place, suffer fornicators &c. and admit them to the Congregation and Sacraments: yea the rulers themselves be such, drunkers, railers &c. I beleeve, you do not wisely, to forbear publick assemblies, for this onelie respect of lewd life in head or members, ministers and parishioners; as long as the divine service is not corrupt by idolatrous or superstitious rites; but that it and the Sacraments are still celebrated in a religious way, and according to Christs Institution.

a Mat. 13. 29.

1572. F. *Why do I not wisely, to forbear your Church, for those lend*

lewd livers?

C. Becauſe it is impoſſible, or at leaſt unlikelie, that all thoſe, who are in the Church, yea of the Church, be alwayes ſo godlie, pure and warie, that they never give you offence.

Who will not live with evill men, muſt leave this earth: ſith 'tis the proper ſeat or place of both vertue and vice: for, as in heav'n they are all good, no ill: and in hell all ill and no good: ſo this earth contains both: and the Church it ſelfe can not be ſo pure, but her holieſt members may admit ſome errors, and commit grievous ſins.

1173. *F. Well then: if this can not excuſe my ſeparation, I have a third reaſon.*

C. As weak (I think) as the others.

1174. *F. Judge not fair Child, before thou hearſt.*

C. This is a good counſell: I will then ſuſpend my judgement, till I hear your reaſon.

1175. *F. It is triple: for,*

1. *I diſlike the place, in which you meet.*

2. *Some actions or Ceremonies.*

3. *Part*

C. What fault do you find in the Place?

1176. *F. The Dedication of it, and the images ſet in it.*

C. Tis (in my judgment) verie ſtrange, that the Dedication ſhould offend your reaſon.

1177. *F. Why doſt thou think it ſtrange?*

C. Becauſe, that as 'tis fit, juſt, and neceſſarie, that the faithfull meet, to pray and praiſe God: ſo it is expedient, they have a convenient and conſtant place for their meetings: and what harme is, if that place be conſecrated for that purpoſe, not by ſuperſtitious and Popiſh rites of 10. croſſes painted, 12. Lampes burning, anointing the table and veſſels, burning incenſe, ſprinkling water and aſhes, knocking at the doors and calling on Angels and Saints, and conſecrating them to their honor; but by prayers to God alone: that although he dwels not, in houſes made of ſtones; yet his eyes and heart be there perpetually,(a) to heare the prayrs made in that place.

a 1 Kings 9. 3.

1178.

1178. F. *If your Dedication is ſuch, I le not forbear the place for it: but Images and Statues keep me out.*

C. I wiſh rather they were all out, on what pretext ſoever they be there. Yet if they be left there careleſly or covetouſly, to ſpare the charge of making new windores; or fooliſhly yea wickedly plac'd there, for needleſs ornament, or ſenceles inſtruction, and not to be ador'd; you know, *a* they are nothing, but ſtones, blocks, pictures without ſenſe: I wonder then, how they can keep you out. Some other thing doth hinder your going to Gods Temple, and as I ſee in your 1175. ſome actions or Ceremonies fright you more then Statues.

See 523. &c.

a 1. Cor. 8. 4

1179. F. *They do indeed: and thoſe Actions, Poſtures or Ceremonies are manie.*

C. Let them be few or manie, I care not: neither will I ask, what they are, but only ſay; that unles you prove them Antichriſtian, and conſequently idolatrous, ſuperſtitious, you can not juſtifie your abſence from the aſſemblie, on that onelie or other like pretext.

1180.

1180. F. *I can juſtifie it: for there I am compell'd, to ſee and do things againſt my conſcience.*

C. As you are wiſe youle never be compelld to ſee or do ſuch things. Dye rather a Martyr unto a weak cõſcience, though perhaps not to God, till you be well inform'd of the legalitie of ſuch Ceremonies. I think, Bowing and Kneeling offend you: then conſult ſpeedily with the wiſe and godlie, about that and ſuch things.

1181. F. *I receive thy counſell, and will conſult with ſuch.*

C. Do ſo I beſeech you: but carie with you a wiſe mind, to judge of their reſolutions; and a docible heart, to receive them, if agreeable to reaſon, honeſtie, religion. And till you can do it, ſhall I tell you my opinion, concerning Bowing and Kneeling?

1182. F. *Do I pray thee, my Pious Child.*

C. Then I ſay, it is juſt, that the whole man adore his God. If then your Bowing and Kneeling are commanded, as an adoration to God, and a teſtimonie of your humiliation before his Majeſtie: you are injuſt, to for-

forbear them. For, it is not the Sun riſing, nor the Communion-Table, nor the Bread and Wine, you adore; but the glorious, holie and vivifying God; who hath made all theſe things and you. And as he is everie where, ſo he may be ador'd towards the Eaſt and Weſt, South and North, without difference.

1183. F. *I grant all theſe: but may I ſafely kneel, in receiving the Sacrament of Chriſts Bodie and Bloud?*

C. The Lords Supper being an excellent action of religion, a Sacrament adminiſtred and received with prayrs; you may doubtles kneel in the reception of the ſignes, although ſitting be the fitter poſture: only beware, you kneel not to the ſignes, but to the thing ſignified by them, the Lord Jeſus. What, if I kneel, in receiving Chriſtian Baptiſme? The Lord, not the Water, ſhall be my object, in that low poſture.

1184. *F. Thou haſt briefly eas'd my conſcience in this.*

C. I much rejoyce at it, and were it not too tedious now, I might perhaps

haps ſhew you, that all other actions and ceremonies, you diſlike, can not offend a Wiſe conſcience.

1185. F. *Sai'ſt thou a Wiſe conſcience? They ſhould offend neither the wiſe, nor the fooliſh: neither the ſtrong, nor weake; for,* Paul *bids you* [a] *beare with your weake brethren.*

a Ro.15.1. 1 Theſ. 5. 14

C. In that reſpect, that our Ceremonies offend the [b] weak, whoſe conſciences we ſhould not wound: and yet are not ſo neceſſarie, but the Church may leave or change them: I wiſh, that ſome were left, rather then you, and ſo manie like you, forſake the Communion of Saints.

b 1 Cor. 8. 11.

1186. F. *Thy wiſh is charitable: but becauſe 'tis not like, that thoſe Ceremonies and other things, we condemne, be reform'd: thou ſhouldſt doe well, to prove me their legalitie and utilitie; that ſo thou mightſt convert me and all my brethren.*

C. I will not doe it here: for I ſuppoſe, 'tis already done by others; and I can not doe it, becauſe I am almoſt at the end of this Catechiſme, being neer the number of Queſtions and Anſwers I do intend to make: that is, two thouſand

ſand and foure hundred. Only I will, in thoſe few, which remaine, anſwer your exceptions, againſt part of our *Liturgie*.

1187. *F. 'Tis more then thou canſt doe: for how canſt thou excuſe the reading of* Apocrypha, *for Gods holie Scripture?*

C. If they were read, as you ſay, for Gods holie Scripture; I neither could, nor would juſtifie ſuch reading.

1188. F. *What doe I heare? Wilt thou not juſtifie everie thing, thy Mother the Church doth?*

C. I would not uncover my Mothers nakednes, as too manie graceles children doe now; ſo that her enemies laugh at her: yet I muſt not juſtifie her errors, and call her vice vertue. I repeat then, that if thoſe bookes were read for Gods holy Scripture, I neither could, nor would juſtifie ſuch reading: but being read as bookes, which doe contain excellent inſtructions for wiſdome and good life, yet not * to groũd our faith upon; What harme find you

in

* Since I made this, I have read with horror in the Preface of the Book of Common-Prayer; that nothing is ordain'd to be

read in the Church, but the very pure Word of God, the holie Scriptures, or that which is evidently grounded upon the ſame. This bold aſſertion doth daunt me, and make mee recant what I lay at this mark,* ſith this Preface ſeemes to allow thoſe Books for Gods pure Word, holie Scriptures.

in their lecture? You may reade them in your chamber, and I in mine, and ſo all men in theirs: then what ſin can there be, if that is read in the Congregation, which may be read without, by all the members of the Church? Yet for your ſake, I wiſh, they were not read in publick aſſemblies.

1189. F. *Thou haſt ſtrange waies, to ſatisfie and ſilence me. I'le then tell thee generally what offends me in your Common-Prayers; and if thou canſt remove thoſe blockes, I will go to your aſſemblies.*

C. Thoſe blocks may be too heavie for me, good Father: yet ſhew them me, and Ile doe what I can to remove them out of your way.

1190. F. *Then know my little Heart, that*

1. *Some of your prayrs are ſuch, that I can not ſay* Amen *after them.*

2. *Al-*

2. *Although you have manie, yea too manie at once, upon one and the ſame ſubject: yet they are not all full enough, to reckon my ſins before God, repreſent him my miſerie, ſhew him all my deſires, and teſtifie my gratitude.*

3. *Thoſe prayrs you have are old reliques of Poperie.*

4. *You make that a Thanksgiving, which is no Thanksgiving; and that a prayr, which is no prayr at all.*

C. Your blocks are türnd to ſtrawes over which you may eaſily leap, or ſafely tread on them: yet leaſt you ſhould ſtumble at them, I'le blow them thus out of your way.

Unles you prove thoſe prayrs idolatrous, irreligious, ſuperſtitious, ridiculous, what hinders you from ſaying *Amen* unto them? Yet if albeit good in themſelves, they are ill in your opinion, ſuſpend your attention, and keep your *Amen* for others, till you be well inform'd.

1191. F. *I will do as thou ſaiſt: but what thinkſt thou of that abundance of prayers, you have in your divine Service?*

C. I ſay, that Abundance of good things is deſirable, and their want formidable. We have manie prayers, that they may ſerve for many occaſions: but if you have too manie in number, yea two or three on one ſubject, only with change of words: you may impute the fault to the indiſcreet zeal of our Miniſter or Curat, who thinks he hath not prayd enough, unleſs he hath ſaid all, or repeated what he hath ſaid, as the ſuperſtitious Papiſt. And perhaps he ſaith all, to pleaſe you and ſuch as your ſelf, who love long prayrs, and vain repetitions.

Yet if all his prayrs be not fullenough, then whilſt he ſays what you diſlike, pray to your ſelf, as the Spirit ſhall move your heart: yea, you have chambers or cloſets, there to pray to the full.

1192. F. *And ſo I do, and will continue that cuſtome, rather then hear your Popiſh Prayrs.*

C. Our prayrs are not the worſe, if the Pope had them once, or hath them ſtil: for though he be an Antichriſt in verie manie things; yet he's not ſuch in all. Our Temples were once his, and he had

had and hath Gods Scripture: yet for that you do not loath them, forbearing to go into thoſe and to read this.

1193. F. *We have purg'd the Temples from Idolatrie, and the Scripture from Corruption: and ſo we think, we may uſe both.*

C. Why think you not the ſame of manie of thoſe prayrs? which being directed to God, conceiv'd in grave and pious termes, and concluded by Chriſt, without anie mention of the merits, prayers or mediation of Saints, may be as good and pure, as if the Pope had never handled them.

1194. F. *I ſee, they may, and ſo I will forbear neither Temples nor Praires; though (as the proverb ſaith) the Biſhop hath put his foot there. But yet, is it not ſtrange, to call that Thanksgiving, which is no Thanksgiving: as is the Churching of Women, whom the Paſtor commands to thank and pray; yet hath no thanks for them: though they have ſome for him.*

C. That ſex is much oblig'd to you, for your care of their Devotions. If then their Churching hath no thanks

to God, but a gift to the Minister, and yet so great favor of God, by which they are made mothers; and such good providence, by which they overcome the imminent danger of death, justly challenge their Gratitude: then let them in privat, and as soon as the work is done, thank GOD their help and preserver: and when they come to the Congregation, let not their white vail and thankles Churching fright you out; but join your heart with the Congregation, in the public prayers for them, and afterwards thank God, for his mercie to them and their children, desiring his blessing for both.

See my Child-bearing-Womans Devotion.

1195. F. *I will do so: yet I must stop my ears, When the Lords Prayr is said: for, I hold it no prayr.*

C. Suppose, it be not a prayer, yet 'tis Scripture, and so you may safely, yea most profitably hear it. But if it be not a prayer, yea a most excellent, wise and religious prayer: then I know not what prayer is.

1196. F. *We say, it is a form of prayrs, but not a prayr, because Christ said.*

ſaid, [a] *pray thus.* [a] Mat. 6. 9

C. And we ſay, 'tis a prayr, becauſe he ſaid, [b] pray or ſay this. Read both [b] Luk. 11. 2
Matthew and *Luke*, and you ſhall find it ſo. Had Jeſus ſaid, pray your Father, who is in heaven, that his name be ſanctified &c. that had been but a form of prayrs, an inſtruction how to call God, and what things to require of him: but the words being in the ſecond perſon, directed to God our Father, and containing thoſe things, which concern his glorie, our ſalvation, preſervation; I verily beleeve, 'tis not only a perfect form of prayrs, but a moſt compleat prayr, which take heed, my Father, my Dear Father, to diſeſteem, as ſome perverſe men do, not well conſidering, that this prayer was made and taught by the Wiſdom of God, even by him, who hath made thoſe proud wits, who (O horror!) are not aſham'd to publiſh their folies, and reveal their impious and malicious madneſs, in the cenſure of Chriſts own words.

1197. F. *Now I ſee my error in this, yea, in manie other. Being then aſham'd, that all thoſe points, thou haſt*

anſwerd, and other ſuch, which perhaps may be likewiſe juſtified, have kept me ſo long from your Church: I now reſolve, to meet thee there ſhortly, ſaying Amen *to what I may, and ſuſpending my attention from things not yet underſtood and approv'd by my conſcience.*

C. I will rejoyce ſo ſee you amongſt us; and I beleeve, the whole Church
Luk. 15. 9. will be glad, to have found one of her loſt drachmes.

1198. F. *How Child? Am I then loſt?*

C. 'Tis evident, you are loſt to the Church, by your ſeparation: but how you ſtand to God, I will not, dare not judge. Only I beſeech you, to reade judicioufly theſe words of the Actes,
6 2.47. [a] And the Lord added daily to the Church, ſuch as ſhould be ſav'd: and
[b] Eph. 4. 1,2,3,4. this [b] exhortation of *Paul*, to ſupport one another through love, and indevor to keepe the unitie of the ſpirit in the bond of love: and to conſider that *Jude*
[c] 18.19. calls them [c] both mockers, and ſenſuall, who ſeparate themſelves. Then judge your ſelfe, and ſee, what you doe in breaking this bond, & dividingas much

you can this ſpirit, what ſalvation can be out of the Church of God, and whether that member can live, which is cut off from the bodie.

1199. F. *It can not live, but dyes, ſtinkes, rots. I will then make great haſte, to be reconciled to my God and Father, embrac'd by the Church my Mother, and united again to that bleſſed bodie, which hath Chriſt for his head.*

C. So may all do, who live, or rather dye, without the Communion of Saints; Jewes, Turks, Pagans, Papiſts, Heretiques, Sectaries, Lewd-livers, yea, all men.

1200. F. *Let the* a *God of all fleſh do this, in ſending graciouſly his Word unto their eares, and infuſing his grace into their hearts: that they have all, both knowledge of his wayes; and pow'r, to walk in them: a right faith, and a holie life.* Jer. 32. 27.

C. Amen, Amen: and let my heart love him, my ſoul bleſſe him, my whole perſon ſerve him, for his mercies to me, and his aſſiſtance unto you, in compoſing and teaching me this *Catechiſm*: for which, moſt deare Father,

I heartily thanke you, desiring Gods blessing on you, for your paternal *Love* to me, and Christian *Care* of me.

Courteous Reader:

MY *Quotations being not made with the Book, but added unto it, I did begin the Alphabet of the directorie letters at everie question. That is the cause, why thou shalt sometimes find three or four* a b c *in one Page, although I gave other orders to my Printers. Where then thou shalt see so manie, beware (I pray thee) of mistakes, and observe well, which is the first, second and third, both in the matter and margent. There are three or four directions misplac'd, but I intend to correct them with my own pen: yet least I forget it, or time permit it not, mark them as thou find'st them. In the* 31. Quest. (a) *must be upon immortall: and in the* 106. Answer, *take* (a) *from* withdraws, *and put it upon* natural, *and a* (b) *on* Satan.

MAT-

MATTERS contained in this BOOK.

The figures are for Queſtions and Anſwers.

If amongſt ſo manie, few are here miſtaken, let the good Reader excuſe me.

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Chriſtian Reader,

I Did intend to give thee another Catalogue of more then four hundred Errors and Hereſies, whoſe brief refutation I have undertaken by ſome words, lines or pages inſerted in this work: but the Book is ſuch alreadie, that three or four ſheets more ſhould make its bulk too big. Beſides, a Friend, whom I may truly call pious and judicious, hath now perſuaded me, to omit it. Expect then not thoſe Errors here; but if thou beeſt learned, obſerve them through my work. If not, be (I pray thee) content to ſee the truth ſet forth by a Lover of it and thee, and ſo love it and me.

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